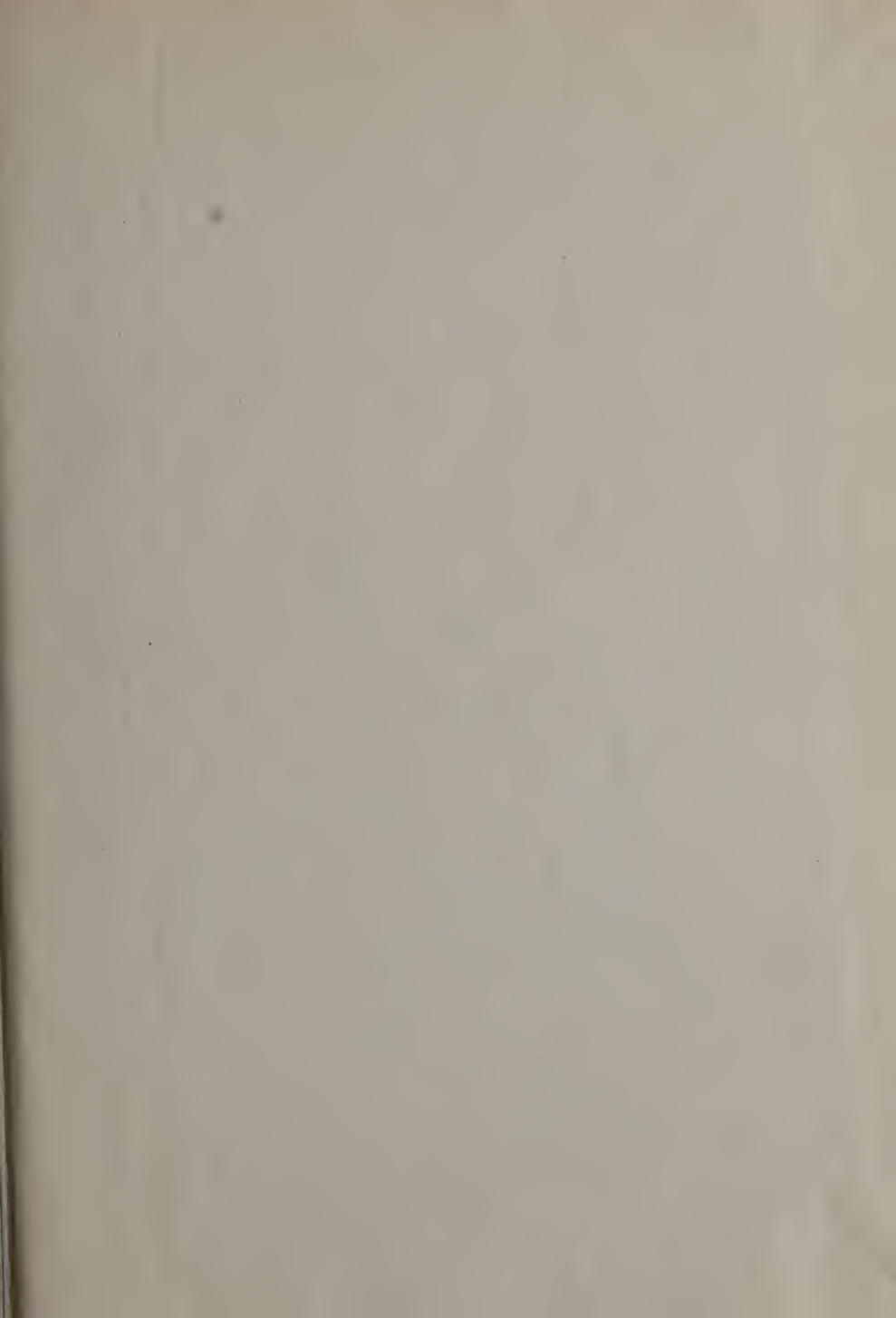


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Painted by Carracci.

In the Borghese Gallery at Rome.

CATHERINE OF SIENA.
(See page 195.)

Life and Light for Woman.

VOL. XXXII.

MAY, 1902.

No. 5.

CONTRIBUTIONS FOR THE MONTH. It is with great thankfulness that we report a gain of \$838.36 in contributions for the month ending March 18th as compared with last year. This reduces the deficiency in general donations previously reported to \$335.02. A special gift of \$2,000 for a school-building in Canton, China, although not available for the regular work, supplies an extreme need, and makes a gain for the five months of the year of \$1,664.98. It must surely be very easy to wipe out this small deficiency for the regular work in the month to come if only our friends will bear it in mind. There is danger that one will leave it for "some one else," and that what might be done will fail of the doing through neglect. Let us take it to our hearts, each one of us, and undertake our part of it. If only some individual would be moved to send in the whole amount! If more than just the sum mentioned should be received there would not be the slightest trouble in appropriating it.

MISSIONARY PERSONALS. Miss Emily and Dr. Julia Bissell, from Ahmednagar, India, arrived in New York, March 24th. They are both in great need of recuperation on account of ill health, and are at present in a suburb of Philadelphia, seeking absolute rest for the present. Miss Ilse C. Pohl, of Smyrna, sailed for Germany, April 10th, called there by the death of her father. She hopes to go back to Smyrna in the early autumn. Miss Ellen M. Stone arrived in this country April 11th, reaching her home in Chelsea, Mass., on the same day. Miss Stone seemed in good health and spirits, and her friends could hardly realize the great trial through which she had passed. Her first public appearance was in her home church in Chelsea, when a large number of friends gathered to bid her welcome. Addresses were made by Rev. A. E. Dunning, D.D., of the *Congregationalist*, Miss Jennie T. Buck, of the Ladies' Missionary Society of the church, and Rev. A. H. Plumb, her former pastor and life-long friend. On Thursday, April 17th, a reception was given for her in the church by her family and the ladies missionary societies. On Friday, the 18th, a meeting, under the auspices of the Woman's Board, was held in Park Street Church, Boston, at which she was welcomed by Hon. S. B. Capen and Rev. James L. Barton, D.D., representing the American Board, and Miss A. B. Child, for the Woman's Board. At all these gatherings she charmed all with the story of her captivity.

OUR FRONTISPIECE. The illustration on our first page is of St. Catherine of Siena, from a picture by Carracci.

The stigmata on her hands recall an interesting event in her life. It is related that one day after receiving the sacrament from her confessor, Father Raimond, as was not unusual with her, she fell into a trance. In the midst of it she started up suddenly, with her arms outstretched, and then fell to the floor. As soon as she revived she exclaimed, "Be it known unto you, Father, that I bear on my body the marks of the crucifixion of our Lord Jesus Christ." She then went on to say that in her trance she saw the Lord Jesus Christ surrounded by a great light descending to earth. From his body emanated five rays of light; at first blood red, afterwards changed to a pure white; these rays touched her two hands, her feet and her heart, making wounds like those of Christ on the cross. From these wounds she afterwards suffered intense pain. This vision of a distorted imagination might have passed unnoticed among many visions had it not been made the cause of great rivalry between the Dominican and Franciscan orders of monks. It seems that about half a century previous to this vision, when the body of St. Francis of Assisi was being prepared for burial, the marks of these same five wounds on his hands, his feet and over his heart were discovered. They were thought to be miraculous evidence of the recognition of St. Francis as a most holy saint, and were used later to prove the superiority of the Franciscans over other monastic orders. That St. Catherine, a Dominican, should receive the same recognition was not to be thought of, and hot dissension raged over it for years. It went so far that Pope Sixtus IV, a Franciscan, forbade any representation of the stigmata on St. Catherine. Such was superstition in the fourteenth century. The article on Catherine on page 196 by Miss Crowther, will be of great value to those taking up the fifth *Via Christi* topic in auxiliary meetings.

REPORT OF THE STUDENT VOLUNTEER CONVENTION. We wish all our leaders might have attended the Student Volunteer Convention in Toronto, to share in the wonderful enthusiasm and uplift of the meetings. For those who had not that privilege the next best thing is to read an accurate and full report of the proceedings, which will soon be issued. The volume will be bound in cloth, and will contain more than six hundred pages. Although the price of the book, postpaid, will be \$1.60, orders sent in immediately will be taken at \$1 a copy, postpaid. Friends wishing to order in advance can do so by sending a postal card to the Student Volunteer Movement, 3 West 29th Street, New York City. When the book is ready for delivery all subscribers will be notified, and they can then send the money, on receipt of which the book will be forwarded promptly.

UNITED STUDY OF MISSIONS. At the Woman's Interdenominational Foreign Missionary Meeting in Toronto, it appeared that the plan for the United Study of Missions was being carried out in the different Boards with unexpected enthusiasm. The historical course has been very generally adopted, has proved most interesting to all grades of local societies, and has attracted many not hitherto interested in foreign missions. The Central Committee now suggest for 1903 a course of six lessons on India,—a country full of romance and fascination, as well as the first heathen nation to which missionaries carried our blessed gospel. The Committee consider themselves fortunate to have secured Mrs. Caroline Atwater Mason to prepare a special text-book for use in the study. The success of her recent book, *A Lily of France*, has given her a wide literary reputation, and her hearty interest in missions is well known in the Baptist denomination. The success of *Via Christi* has been most gratifying, and we predict for the succeeding book a similarly wide circulation.

INTERNATIONAL MISSIONARY UNION. The Nineteenth Annual Meeting of the International Missionary Union will be held in Clifton Springs, N. Y., June 4-10, 1902. All evangelical foreign missionaries, whether in active service or retired, are eligible to membership and entitled to free entertainment. For further particulars address Mrs. C. C. Thayer, Clifton Springs, N. Y. These meetings are of the greatest interest to all lovers of missions, but especially so to missionaries who may chance to be in the country at that time. Entertainment is free, but traveling expenses must be paid; if anyone with a long purse should wish to provide these for any of the workers from the front it would bring just the refreshment which is so much needed.

THE REPORT OF THE DEPUTATION TO INDIA AND CEYLON. The report recently issued by the members of the Deputation to India and Ceylon is a most interesting document. It shows that the journey was not one for rest and pleasure, but one filled with labor consequent on the most thorough and searching investigation of all departments in the missions. We make a few extracts specially applying to woman's work:—

WORK AMONG THE YOUNG. One department from the first considered as most important in our Board has been among the young. Of this the report says: "The most hopeful work in India is that carried on among and for the young. The opportunities for work among the children are far beyond the ability of the missionary to seize. Parents without number are now saying to them: 'We cannot become Christians ourselves, but we are willing

to have our children Christians. You may take them and teach them as you wish.' Villages in which no Christians live are asking for Christian schools. The opportunities for reaching the children are limited only by the number of teachers to send and of means to support them. The people will partly or entirely support these schools as they become financially able to do so. The Young People's Society of Christian Endeavor has gained already a strong position in the country, and is a positive force in the missionary work. Rev. F. S. Hatch, the General Secretary for Burma, India and Ceylon, by his earnestness and tact, is welding these forces together, besides greatly enlarging the scope of the movement."

HINDU GIRLS' SCHOOLS. Many of our societies are supporting day schools in India and other missions, and they are sometimes discouraged in the good work because there is so little of change or special interest to report from month to month, or even from year to year. The long look forward or backward taken by the report shows their importance: "The Hindu girls' schools are filled with girls from Hindu families, many of them of the higher castes. Necessarily they are all day schools, the children going home at the close of the school hours. In these Hindu schools the children learn the Bible stories, repeat many choice passages of the Scripture, and sing gospel hymns. It is difficult to hold the girls after they are twelve or thirteen years of age, for at that time the husbands to whom the girls have been married in childhood claim their wives; others are taken out to be married, and those who are widows are compelled to shave their heads, don the garb of servitude, and enter upon their gloomy life. It is not expected that a large proportion of these girls will openly profess Christ and be baptized; some do, and suffer severely for it; but it has been demonstrated that in later years, when these girls become heads of households, they will be eager to have their children educated, and will be much more willing to have them become Christians. The missionaries are often made to believe that some of these girls secretly love Christ, and are striving to serve him, although united to heathen husbands and shut up in the zenana. The Bible women follow them up in the homes, and help to keep alive their Christian hope and joy."

THE ONE FAITHFUL MEMBER. We sometimes hear of the one faithful woman who keeps the breath of life in a missionary society, and it seems she has her counterpart in the field. The report says: "In the Arupukottai station, which is not the largest station of the mission, but perhaps one of the best developed, there are one hundred and twenty separate villages in which there are Christians. In some of these there are

strong churches, and in others only a little band of praying men and women, or it may be only a single soul who believes in Jesus Christ. We were in one village of this station where there is now a considerable congregation, but where for eight years one faithful woman remained alone, firm in her new-found belief, and not ceasing to pray that others might know her Saviour. Her prayers were recently answered, and we saw the fruits thereof in the form of a crowd of men, women and children who met us out upon the road a mile away, and conducted us to the house of her who had watched and prayed so long."

THE SITE FOR THE NEW HOSPITAL IN AHMEDNAGAR. Last January came the welcome news that the site so long desired for the hospital at Ahmednagar had been granted us by the government of India. Within a month from that time, Sir Power Palmer, commander-in-chief of the British army in India, on an official visit to Ahmednagar, was shown the four-acre lot we wished, and confirmed the grant, which it was within his power to give or to refuse. The site is a nearly rectangular piece of land, fronting on three streets,—as an Irishman would put it,—less than a quarter of a mile from the eastern gate of Ahmednagar city. The ground slopes away from the spot on three sides, rising gently to the wide-reaching Parade Grounds of the British troops to the northeast. A trial boring showed that good, solid rock would be reached at a depth of six to nine feet. There are some trees on the site already, and the soil promises to be favorable for a garden, where the children and other patients in the hospital may enjoy themselves when able to be out for a "constitutional." There is open country on three sides, and city sights, sounds and perfumes are far away. At the same time, being within easy walking distance of the city, it will be readily accessible to friends, whose visits mean so much to the sick ones in a hospital ward. The site is four and one-third acres in extent. On the east, over five hundred yards away, is the historic fort of Ahmednagar, occupied by the Duke of Wellington, in years gone by, after he had captured the city. On the north and east are open fields and highways, and nearer at hand two old Hindu temples; on the west, at some distance, are a few native houses, and further on, near the city wall, the Roman Catholic church; toward the south more open fields slope gently to the river's edge, three quarters of a mile away. Now that we are assured of this, the best and in every way the most suitable site for our hospital that could be found anywhere near the city, the eighteen months of waiting for it seem but a short time, and when the buildings are ready for occupation the years of anticipation will seem shorter still.—*Dr. Julia Bissell.*

A FOURTEENTH CENTURY PEACEMAKER.

BY MISS ELIZABETH CROWTHER,

Assistant Professor of History, Mt. Holyoke College.

BETWEEN the twelfth and sixteenth centuries the great forces were at work which changed the mediæval to the modern world. This was the era of the Crusades—those wonderful expeditions of the West against the East, which affected not only the religious but also the intellectual life of Europe, and its social and political institutions. Everywhere the old exclusive and narrow ideas gave place to wider and more general interests. In the fourteenth century the Renaissance began in Italy. The home of this movement is Florence—one of the great city republics that had gained independence of the empire and the right of self-government. But political liberty in those days did not mean political equality. Although the strength of Feudalism was broken, its spirit remained, and there was great hostility between the nobles and people. The consular constitutions adopted in many of the cities amounted to but little more than a division of power between the classes, and secured peace only so long as there was harmony between the rulers and a docile spirit in the ruled. Let anything disturb this harmony or change this spirit and the city at once became a prey to civil strife, the horrors of which are faithfully pictured in Dante's great poem. Nor was there any tie binding these republics together. The same petty jealousies and quarrels ruled in the states, and Italy was torn with civil dissensions and harassed by lawless bands of mercenary troops. To this distracted country Catherine Benincasa came as an angel of peace.

She was born in the city of Siena in 1347. Her father was a dyer and a member of the great middle class. She was the youngest of a large family and the pet of the household; her disposition was so sunny that she won for herself the name of Euphrosyne. Early in life she devoted herself to the service of God and humanity, and about the year 1364 was admitted to the so-called Third Order of St. Dominic. During the next six years her biographers tell us of fastings and penances, of a bed of boards, of a "discipline" of iron chains garnished with sharp points, with which, in imitation of St. Dominic, she chastised her body three times a day, once for her own sins, a second time for the sins of others, and a third time for the dead. They tell us, too, of visions and revelations, of a wonderful love for the souls of men—a love that finds expression in the following words, "Could you but know the beauty of one immortal soul you would think it little to give your life a hundred times over for its salvation." She acquired so great a reputation for charity and good works that when a revolt broke out in the

city, and the lives of her two brothers were in danger, she conducted them to a place of safety through streets lined with their political enemies.

The year 1370 marks the beginning of her more public life. According to Catherine's own account, she heard the Divine voice saying to her: "Daughter, there are a great number of souls which I will to have saved through thy means. Thou shalt no more keep within thy cell, but shalt go abroad into the world to win souls." During the plague which visited Siena in 1374, she was constantly ministering to the needs of the sick and dying. In that terrible time, when "in some streets not a creature was left alive to answer the call when the dead cart stopped at the door," the people learned to know and love, as never before, the one who brought comfort and consolation and peace into their troubled lives. Her fame spread beyond the walls of her own city of Siena, and officials in church and state came or wrote to her for advice. Here begins her distinctive work as a peacemaker. "It was not long," says one of her biographers, "before Catherine acquired such a reputation for success in the reconciliation of long-standing family feuds that appeals were made to her arbitration from all quarters."

To two of the nobles she writes: "Yes, my dear children, I want to see hatred disappear out of your hearts. Do not act as madmen do, who, by seeking to injure others, only injure themselves. Be reconciled both to God and your enemies; you cannot have peace with God unless you have peace with your neighbors." To the legate of Bologna she gives the following advice: "If possible, make peace. Is it not miserable to see us with arms in our hands fighting against one another, whilst every faithful Christian should be ready to do battle only against infidels? Peace, then, dear Father. Urge the Holy Father to think more of the loss of souls than the loss of cities, for souls are dearer than cities to the heart of God." Catherine, filled with a passion for souls, here urges the pope to remember his duties as head of the Church, and to lose sight of his own temporal power in caring for the spiritual interests of the Church. Italy might have been spared many years of wars and invasions had the pope listened to her advice.

In 1375 eighty cities joined in a league to resist the claims of the pope, who at that time lived at Avignon. Affairs having come to a crisis, the Florentines appealed to Catherine for help. It is in connection with her intercession for Florence that she urges the necessity of the pope's return to Italy as the best means of healing the troubles of that country. In 1376 she writes to the pope: "My Father, I say to you in the name of Christ, come, and come quickly. Remember you hold the place of the Sweet Lamb of God, whose unarmed hand slew all our enemies. He made use of no other weapons than those of love. He thought only of spiritual things, and

how to give back to men the life of grace. My dearest Father, with that same sweet hand of His, I conjure you, come and conquer all our enemies in the name of Christ crucified; do not listen to those who would hinder you; be generous and fearless. Respond to the call of God, who bids you return to the city of St. Peter; come and live there, and there raise the standard of Holy Cross. This will deliver us from our wars and divisions and iniquities, and will at the same time convert the infidels from their errors." Catherine hoped that the pope's return might bring about a reconciliation with the cities, and also lead to reforms in the Church—a substitution of "good pastors" for the "wolves" who were "devouring the flock." The Church reformed and harmony restored, a crusade might be waged against the infidels in Asia, and thus Italy might be freed from mercenary troops and the warlike nobles and leaders who put the chief obstacles in the way of unity and peace. The advice of Catherine strengthened the resolution which Gregory XI had already made to leave Avignon, and helped him to overcome the opposition of his cardinals. He received a royal welcome at Rome, and all Italy rejoiced in his coming, but troubles soon began. Selfishness in church and state brought to naught the efforts of those who had the welfare of both at heart. Discouraged and disheartened by the failure of his hopes and plans, Gregory XI died at Rome in March, 1378. Catherine was at that time in Florence, trying to make peace between that city and the pope. She continued her work, and a treaty was made in July, 1378, between the city and the new pope, Urban VI. Her mission ended, Catherine returned to Siena.

The new pope, Urban VI, seems to have been a man of courage, but without tact. He also had a temper hard to control. He was not popular with the clergy or the cardinals, who tried to have him resign. This Urban VI refused to do, and, being deserted by them, he appointed new cardinals to show them his determination to stay at Rome and reform the Church. They retaliated by declaring his election void, and choosing a rival pope, Clement VII. Thus began the "Great Schism," which was one of the causes of the fall of the papal power. The tidings of this trouble reached Catherine soon after her return from Florence. Summoned by Urban VI to Rome, she left Siena in the fall of 1378, and spent the last two years of her life advising and aiding the pope. She wrote to kings, princes and nobles, begging them to hold themselves in allegiance to the rightfully elected pope, and thus restore peace to the Church. In several cities her letters kept the magistrates friends of Urban VI. This was especially true of the Roman magistrates. In May, 1379, they attacked the castle of St. Angelo, where Clement VII was staying, and forced him to leave the city.

He went first to the kingdom of Naples, but was driven from there, and finally settled at Avignon. These were dark days for Catherine; a true patriot and a devoted church woman, she mourned over the evils under which Italy and the Church were suffering, yet she never lost hope. In spite of the outlook, she writes: "Thanks, thanks be to the Most High, the Eternal, who has placed us like knights on a field of battle to combat for his spouse, protected by the shield of Holy Faith. The field is won! The victory is ours!" Thus encouraging the hearts of those who knew her, and full of confidence that God would bring the Church out of all her troubles, and cause righteousness and peace to prevail, she entered into rest in April, 1380. As truly as if she had suffered the martyrdom she so earnestly desired, she gave her life for the Church. Her name is to-day in Italy a synonym of peace, love and good works.

BIBLE WOMEN IN CEYLON AND INDIA.

BY REV. JAMES L. BARTON, D.D.

THE idea of a Bible woman, that is, of a woman who shall go from house to house in a city or village and give lessons in reading, or in anything else, is entirely foreign to these countries. The women there, even the self-respecting heathen women, do not do such things. For a woman not a Christian to thus go about alone and unprotected would expose her to great moral peril. These facts are all known to the missionaries, and they constitute one of the difficulties of this kind of Christian work. The work would not be done in this way if any better means could be found for reaching the zenanas from which the women cannot come for instruction, and into which only women can enter from outside the immediate family. The woman missionary can go to these places; but it is impossible to sustain on the field a force of missionaries large enough to make much of an impression upon 50,000,000 homes or family centers in India and Ceylon. The missionary must multiply herself many fold by setting other women to do the same work, or the work must remain undone.

In spite of the difficulties, gradually women with more or less qualifications were found to accompany the missionary upon her daily visits to the zenanas, and as these women showed ability and strength they were sent out upon separate rounds of calls. Some of these proved unworthy or unable to do the work demanded and were dismissed, while others grew in strength by the service and have become great auxiliaries in the work.

These women have also other duties than that of calling at the homes or accompanying the missionary where she goes; they are an advance guard for the missionary in the places where they reside. When the missionary is to visit a place in which, or near which, a Bible woman is located, word is sent to the Bible woman to have the women of the village collected for a meeting with the missionary. The Bible woman goes from house to house and makes the announcement; she has the place ready, and when the hour approaches for the arrival of the missionary, she gathers in the women so as



A BIBLE WOMAN WITH LOW-CASTE HEARERS.

to be ready for her. The missionary can thus accomplish in a brief visit what could not be done in hours, and probably not at all, were it not for the Bible woman's services.

When one meets a company of these Bible women in the rural districts of Ceylon or India for the first time, there is a sense of disappointment in them. It is evident that the most of them are villagers, and that their education is limited, indeed. Now and then one is found who can read only with difficulty, and we naturally ask why such women are engaged at all for this most important work. The answer at once is given that they are the best to be

found at present who can give their time to this work ; and later we came to see that for work in the most ignorant villages and towns, probably a woman with only a little learning (to know how to read at all among the pagan villages is a mark of high education) can come nearer to the hearts and lives of the people than could one who had more of the refinements of the high-school graduate. But the work of the less-trained woman must necessarily be briefer, to be superseded by better trained and stronger workers as the needs enlarge and better women can be trained.

The missionaries plan to make the very work of the women preparatory for better work. Not infrequently, and in fact in most cases, monthly meetings are held with the Bible women, in which Bible lessons are gone over with and new Bible stories taught, all to be used in the coming month in all the field. In this manner the missionary multiplies her power and greatly enlarges her field. They search out and find many cases of inquirers and bring them to the missionary, while they carry messages from the missionary to all parts of their field.

We saw personally, and spoke with a large number, more than three hundred, of the workers who are called Bible women. Some of them are well educated, and are doing the work of missionaries as they go into the homes, carrying the light and peace of the gospel. Not a few of these able and devout workers have won places for themselves in the confidence, if not the affection, of almost the entire community. Many of them are women of deep faith, of much prayer, and as they remain in the work they grow bold in the service. The people show them honors, and recognize their power of leadership.

We were at an open bazaar meeting in Ceylon, which was regularly held each week at Chavagacherry by Dr. Young and a Bible woman who accompanies her in this evangelistic work. It was a motley company of old and young, strong men and brawny women and numberless children, which crowded to suffocation the sheltered spot in the center of the plaza. While the most of the audience were men, it was decidedly a woman's meeting. An obstreperous man of perhaps fifty-five years began to be noisy, when the gentle doctor put her hand out and laid it upon his head, pressing down, and keeping her eye fixed upon his ; he stood it but for a moment, and then he grew limp and sank down upon the ground by the side of her chair. One native preacher spoke at that service, but the impassioned, earnest appeal which held that large, motley throng in complete silence, and with fixed attention, was the address of the Bible women. It was a strange sight to them, no doubt, and yet they have long since learned that the gospel of Jesus Christ brings many strange things with it, and one of them is that the Chris-

tian daughters of the land prophesy in a manner never known before in that pagan country.

In Madura we met an earnest, clear-eyed company of women in the Bible Training School. Every one of them had a thrilling story to tell, if she could be induced to tell it, of what she had endured from paganism, and what she had already suffered that she might witness for Jesus Christ. As we heard the story of some of them, told us by Miss Swift, it seemed almost as if we were looking upon the faces of those who had already come out



HEATHEN WEDDING IN INDIA.

of great tribulation. A few days later we were at a great heathen festival, some twelve miles from the city of Madura, where from fifty thousand to eighty thousand people assembled for two or three days to carouse, feast and perform their heathen ceremonies. On the main road from Madura to the great temple, and not far from the entrance to the temple ground, we saw some tents pitched, and learned that these were the outposts of the attack of the Bible women of Madura upon that heathen throng. We mingled in the crowd of listeners, and as we could not understand what was said, took the

privilege of looking about. Three or four of the women were conducting the service at the time we were there. They were under a large tree by the side of the road, where the shade was inviting to the weary pilgrims. Each one had her Bible, and they spoke in turn for fifteen or twenty minutes each, going around the second time or being reinforced by new recruits. The service had the appearance of a protracted meeting.

We saw pilgrims, whole families, eagerly plodding along the road with their faces fixed upon the temple before them. Suddenly their attention is attracted by the voice of a woman, and they halt, glance around, and after a hasty word among themselves, they turn aside and enter the circle of listeners. The head of the family stands for a time with his mouth open and listens to strange words from a woman; not words of anger and vituperation which he has been accustomed to hear from the women of his acquaintance, but words of kindness, bearing a message of love and blessing. After a few moments he lays down his bundle and sits down upon the ground, prepared to hear all that is said. He was there with his entire family sitting behind him when we came away. It may be at this very moment as I write, in some obscure Indian village, a man is telling to his neighbors and relatives strange things that he heard that day from the lips of a woman under a banyan tree near the famous temple of Alagercovil.

In the evening a screen was stretched, and the crowds that thronged the road saw pictures of Christ with illustrations of the parables, etc.; and as they feasted their eyes the story was driven home to their consciences.

In Sirur, in western India, we attended a woman's meeting in the church, where more than one hundred women were present. The chapel was tastefully decorated with pictures of Bible scenes and colored papers. Upon the front seats sat some Bible women, who are working in the city and near places under Mrs. Winsor's superintendence. Some of these were young in the work, while others had grown strong under many years of Christian service, battling with evil and against Hindu prejudices in that Sirur field. Muktabai, the oldest Bible woman in the Marathi mission, was there, who has led many to Christ. A company of several scores of women from the city and near villages were present,—women who had been sought out and trained by the Bible women, now eager to unite with the church. The church was bidding them to wait until they should prove by their lives their ability to endure persecution and withstand temptation.

After the meeting was opened, one of the Bible women came forward and explained to the company one of the Bible pictures upon the wall. At first she seemed a little timid,—somewhat abashed, perhaps, by the unusual presence of a deputation from the American Board. Gradually she forgot



BIBLE WOMAN IN JAFFNA.

that strangers were there, as her heart seemed to warm and glow with her theme. The eyes of every woman in the house were fixed upon the speaker, glancing from her face to the picture as she pointed out the various objects there and drew the lessons therefrom. Many in the audience leaned forward in their seats as if to catch a little earlier the words of the story that gathered around the Bible scene.

It would be impossible for one to witness such scenes as these and not feel the power that those Bible women exert over the lives of the women whom they teach. All of these women may not be learned, measured by our standards; some of them may seem weak leaders of the people and feeble preachers of the gospel of Jesus Christ, and yet in all India I did not see the attention of an audience of women more fully arrested or their hearts more apparently touched than in that woman's meeting in Sirur. Multiply that audience by many hundred, and that woman—leader of women—by ten score and more, and you will but begin to catch a glimpse of the influence the Bible women in that country are exerting over their less favored and terribly needy sisters. The Bible women cannot be spared.

CHINA.

MRS. DIONG CING-HIONG, BIBLE WOMAN.

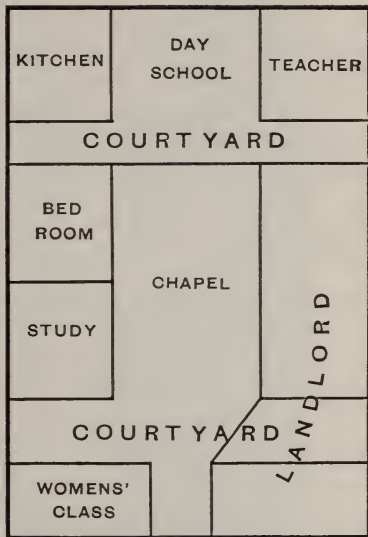
BY MISS C. E. CHITTENDEN, FOOCROW CITY.

DEAR FRIENDS AND FELLOW-WORKERS: I am very glad to introduce to you one of your representatives in the Foochow Mission, Mrs. Diong Cing-Hiong, or Cing Hiong-So, as we call her. The less than five hundred surnames are so overworked in China to supply four hundred million people that the given name and title is used by even slight acquaintances. So means Mrs., and Cing-Hiong is her husband's name,—given name. It may seem more natural at home to say Mrs. Diong.

Mr. Diong Cing-Hiong, her husband, has been preaching for six years, all in the beautiful Cieng-Muang (Battle Slope) Valley, six miles north of Foochow City. In his diligent seed-sowing his wife has shared, and now she is sharing the harvest that is beginning to come. There are nearly a hundred members in the three churches that have grown up in the valley the last six years, since the gospel was first brought to them regularly by resident workers. Of the hundred members less than ten are women. A number are waiting for admission, and still more are, we trust, Christians in God's sight, though not yet sufficiently confirmed in the new life to be received to

full membership. In this vital work of touching the mothers, Mrs. Diong is doing work in which you will rejoice to share.

Her work is threefold: First, her home duties, the family consisting of her husband, herself, three children, one a baby, and the feeble mother-in-law. To prove that an educated Christian woman can be a dutiful daughter-in-law and wife—I use the order advisedly—and a better mother than she would be without her new faith, this must be the foundation of her influence among those ignorant of Christianity and prejudiced against it. That the “five human relations” can be loyally fulfilled by those who do not follow the idolatrous parts of the ancestral worship needs to be demonstrated before the prejudice of those among whom the Christians live will change to respect and love, as it has done in the case of Mr. and Mrs. Diong. The details of her home duties are much like those of a pastor’s wife on a small salary anywhere. She does her own housework and sewing, and cares for the children with such help as custom and poor health allow her husband and mother-in-law to give. Fortunately for her, housework is more simple in China than in America, but you would wonder, as I often do, how she does so much and so quickly with such clumsy utensils.



PLAN OF A CHINESE PASTOR'S HOUSE.

As you see in the plan, the chapel is simply the large central room of a farmhouse, making its surroundings as natural to the people as possible. The “parsonage” you see marked at the left. The living room is also Mr. Diong’s study and reception room. Every visitor must be served with tea; often light refreshments or a substantial meal must be provided suddenly for visitors from a distance, and all other interruptions met which come to a pastor’s wife in China as well as at home.

Across the courtyard you see the place of the second part of her service, the women’s class room. Since this room was opened, in March of last year, it has been used almost every afternoon, except at the busiest times, China New Year and harvest. The regular term is from three months in the spring and three in the fall. The attendance has varied from ten to

twenty, the total enrollment being twenty-five. They are all farmer women, working in the fields early and late, or carrying heavy loads of rice or tea into the city, or great bundles of grass and fagots down from the mountains. All the refuse of the great city of six hundred thousand is carried away by such country people to enrich their fields. At first sight there seems nothing in their life to lift them above the mud of the rice swamps. Yet there is a touch of womanly refinement about the roughest of them, in their smooth black hair, always with flowers in it, and in their dress of coarse dark cotton, grotesque in our eyes, but adapted to their work, and kept wonderfully neat when considering what that work is. Many of the younger ones have very fresh, pretty faces.

All who cannot read are called "blind" in China, and a common term for women is *chǔng-màng ngừ* (blind cows). It is from such women that Mrs. Diong's class is gathered. They have grown to be mothers or grandmothers without knowing they had any mental life, and study comes a little hard. Day after day her patient, loving, sympathetic teaching gives them courage to keep on until the strange signs suggest familiar words, known before by ear only; the familiar words bring glimmerings of wonderful, new ideas; the ideas slowly link themselves into connected thought; and they are reading for the first time in their lives. From the first her daily message is: "There is some one to *dồng cô* (bear our sins). Jesus the Saviour died for our country of China, too, and for us, even if we are just women."

During the Boxer trouble ten of the women studied on through the summer, disbanding only for two or three days of the greatest danger from Boxers. When threatened with sufferings we in our quiet homes cannot imagine, they said: "We will not give up Christ whatever you do. If you are determined to kill us, then we will go to the *Sing-sang-mu* (teacher) at the church, and all die together." But the riots did not break out, and the work and study went on as quietly as though no fiery trial had visited the Christians of the North; but the impress of those days and weeks, when they faced what those in the North met, will never leave those who passed through that summer.

Now, ten of the class are studying again, getting up very early, and doing extra work in the fields these hot mornings, so they may have the afternoon's study without neglecting their share of the family work. During term-time they are allowed 30 cash (a cent and a half) for every day of prompt attendance and good study, to pay for their books. That is only a part of what they would earn for a full day's work, so this summer class in the busiest season, with no help, proves how deeply Cing-Hiong So's work has touched their lives, and won the appreciation of their husbands' families.



MISS HARTWELL AND BIBLE WOMEN IN THE FOCHOW MISSION.
Mrs. Diong sitting at the left in front of Miss Hartwell.

The third part of Mrs. Diong's work is visiting women in their own homes, to tell them the gospel for the first time, or to strengthen their faith, or to comfort them in trouble. She never speaks to the men directly,—Oriental custom would not allow that, and she is very careful,—but many stand at one side and listen. Last year the dear wee baby in her arms meant little strength and less time for his mother to go out to the homes of the women in the class, and to the many others open to her, but this summer she writes gladly of this part of her work. In the group of Bible women she sits in front of Miss Hartwell, wearing a dark garment. The picture does not show how unusually attractive her face is, with clear olive complexion and large, expressive eyes. She is a good wife and mother, teacher and friend. To her missionary fellow-worker she is a kind hostess and dearly loved helper. A missionary of wide experience calls her one of the sweetest spirits she has seen in China. She has her own share of hard things to do and to overcome. In the daily help of your prayers she trusts and rejoices, and hers go out to "the honorable ladies in the Great Beautiful Country" who give for Cieng-Muang, though unknown to her by face or name.

The twenty dollars sent for her could do more in no other way, I believe, to lay the foundations of the Cieng-Muang (Battle Slope) church deep on the Rock, because through this earnest, winsome life the mothers are hearing and learning to read God's Word, and are being led to the Saviour there promised.

BULGARIA.

LETTER FROM MISS ELLEN M. STONE.

SALONICA, TURKEY, March 14, 1902.

ON what day could I better send to all my beloved sisters among the officers and the membership of the Woman's Board my thanks for their telegram of "love and welcome home," than on this day which they have designated as my day on their Calendar? I thank you, too, for this beautiful record for each day of the year, by means of which you bind together your work and workers the world around. In our captivity we could and did pray for God's work and all his faithful laborers in general; but now we can mention them specifically, with great delight uniting in the great stream of prayer for them. We are glad to be freed in season to pray especially for God's work in Bulgaria and Macedonia. There is such crying need for a powerful turning of hearts here to seek the Lord, that I would plead with every praying woman to enter into the presence of the Lord, and take from

his open hand the spiritual blessings for which Macedonia is groaning. The horrible fact that we could be captured in a land where I have worked so many years, and where those who know me know that, in common with all our missionaries, I am here only for the good of the people, proves how low is the moral sense of many inhabitants of this province. So much the more clearly do we see and feel the need of work in the mighty name and power of the Lord of Hosts in this dark land. The light of his gospel shines from thirty or more centers in Macedonia, but they are like little candle lights in dense darkness, instead of the magnificent electric light, which drives darkness even from most hidden corners. Now let prayer be made for such heart-turning to God that this land shall be transformed into Immanuel's land instead of being a rendezvous of brigands.

Will you kindly let this suffice for my word of greeting to all of your officers and constituency until I can come to you, if God will, in April?

FINAL ACCOUNT OF MISS STONE'S RELEASE.

BY MRS. MARGARET B. HASKELL.

JUST when we were at the lowest ebb of discouragement in regard to the release of our captives, came the telegram from our son, saying that they arrived in Strumnitza that morning, February 23d. Great was the rejoicing here. Faces beamed through tears of joy, and voices choked with sincere expressions of thanksgiving. Nor was the happiness confined to our own circle. Bulgarian neighbors and orthodox friends grasped our hands cordially, and rejoiced with us. Miss Clarke wrote from Sofia: "All was smiles and congratulations and hand-shakings at our evening meeting. Everybody sympathized and rejoiced." Praise services were afterward held in various places.

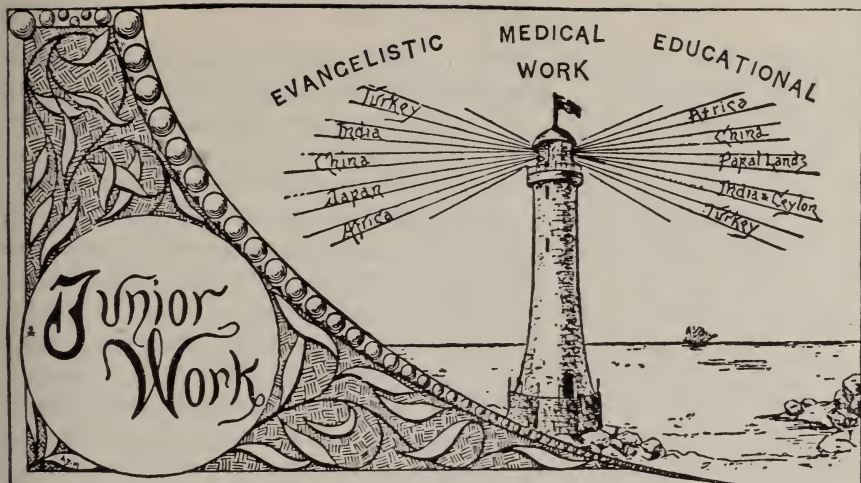
Mrs. Edward Haskell writes that the ladies were left under a tree near the village of G——, three hours before dawn. It was very cold, and before daybreak the party started for help; but the fierce village dogs came at them, and they were obliged to retreat. At dawn Mrs. Tsilka went, leaving baby with Miss Stone, who, on account of a lame knee, could not run if the dogs attacked them. She was met by a Turk, who, as soon as he learned who they were, brought them to the village, found the Kodjibashee, who procured horses, and escorted them to Strumnitza, an hour distant. They went directly to the house of Preacher Kimoff, whence they telegraphed to Salonica. The next day, Monday, Dr. House, accompanied by Mr. Gargiulo, the efficient first dragoman of our legation, who was one of the

committee who paid the ransom, went to bring the rescued ones home. Strange to say, Mr. Tsilka was not allowed by the Turkish government to go with them, but went the next day in company with Mr. Holway, and met the party half way to Oodovo on the railway. Strumnitza station is three hours from Salonica on the railway going north to Nish; but the city is five or six hours beyond by horseback, so the trip there and return cannot be made in one day.

It was late Tuesday evening, therefore, when a large party, comprising the American Consul, wife and son, the German doctor, wife and daughter, Mr. and Mrs. Crosbie, general missionaries to the Jews, and many others, besides the missionaries of our Board and Bulgarian friends, gathered at the Salonica station to welcome the wanderers. There was great excitement when the train arrived. The ladies of the station had sent up wraps, etc., so that the travelers should not appear dressed in "sheepskins and goat-skins." Mrs. House and Mrs. Haskell were first admitted to the car where sat Miss Stone, "looking as natural as though she had returned from an ordinary tour." She is thinner, however, and we fear will always "bear about" some "marks" of this cruel experience. Mrs. Tsilka looked pale and worn. Mr. Tsilka was beaming as he held the precious baby Ellen—a plump and healthy child despite the strange circumstances of her short life. When the greetings and congratulations were over, the missionaries gathered in Dr. House's home, where a prayer of thanksgiving was offered.

The next day the missionaries were invited by Mrs. Lazzaro, wife of the American Consul, to an elegant lunch, to which the early spring flowers lent grace and fragrance. The Lazzaro's home is beautiful, and the contrast with her previous surroundings must have been marked to Miss Stone. On Thursday Mrs. Haskell entertained the "station" at a "Thanksgiving dinner," just three months after the November Thanksgiving, which was so heavily shadowed by the news then received of the death and burial of the captives. Thank God they are not dead, and the Lord has mercifully turned their captivity and given the "garment of praise for the spirit of heaviness!"

As to where, how and to whom the ransom was paid we shall probably never know. It is a secret between the brigands and those who paid the money. The robbers have shown great cunning. At last the long trial is ended. It has been an unspeakable comfort during the recent severe cold weather to think of our dear ones as safely housed in Salonica. Now we all await the story of their wanderings from Miss Stone's own pen.



- To give light to them that sit in darkness Luke 1:77 -

TURKEY.

TUSHOON OF HOGHI.

BY MISS CARRIE E. BUSH, OF HARPOOT.

I WISH you could begin to realize how depressing is the religious and spiritual atmosphere of this town of Hoghi. It is very low down and hearts very hard. There is one bright spot, and that is the path of the Bible woman as she goes on her daily rounds. Her name is Tushoon, and she has worked here many years. She has only one eye, and her husband, who died many years ago, was totally blind. She has three children, two of whom have been in our schools in Harpoot. Tushoon is brave and cheerful, and is well known and loved in all these homes. She has, little by little, been drawn into the work of a nurse, and has been most successful. Everyone seems to trust her, and all the little children run to her lovingly. She is called by Turks and Gregorians, as well as by Protestants. I asked her where she learned to be so skillful, for she has had some difficult cases. She says that the Lord has seemed to teach her. She is able to relieve much suffering. I am grateful for this, and grateful, too, to have a woman show that she can learn and grow and support herself. Besides this work, she has her twenty scholars or more whom she is teaching to read. She is very correct and particular in her teaching, and seems a born teacher. She also leads the women's meetings and is the adviser and friend of all.

One day last week Tushoon came out of the evening meeting at the chapel, and seeing a crowd of young men standing at the corner, went up to

them and said, "It is a hard thing to say to you, but I'm going to say it; you have been stealing!" They looked at each other, and then at her, and demanded what she meant. "Yes, you have been stealing," she reiterated. "Here is the chapel door open, and the Gregorian church door open, and the Lord invites you to go to one or the other to worship him; but, instead, you have wasted his precious time gossiping on the street." Just then the priest came along, and asked what she was saying. She told him, and he said, "Yes, that is the very truth, because the Bible says, '*Buying* (redeeming) the time, because the days are evil.'"

We were sitting in a house together, and I was reading and talking, when she fell into a deep meditation over some dry leaves shaking on a tree. It was something like this: "Now those are leaves, but they give no pleasure, because there is no life in them; so we, if we have no life, though we may shake about like these leaves, yet give no pleasure to God or man."

So I rejoice in a Bible woman here so brave and good, supported by her own church. I cannot tell just how it will be next year. I am sure you would admire many things about this woman, in spite of her coarse village dress, the big apron coming up over all the front of her waist and fastening around her neck, her head and chin bound around with a black kerchief, her dress patched and worn. She is a rough jewel, but a real one, and I am stronger for being with her these few days. We have had good meetings and calls, though for two days I could hardly rise above the depression that threatened me from the sin and coldness all about me.

HELPS FOR LEADERS. KNOWING A MISSIONARY.

BY MISS HELEN S. LATHROP.

Do the girls in your junior auxiliary ever say foreign missionary work is a very remote thing, with which they have little contact? And would you make it a more living reality to them? Let me tell you how one circle gained a closer knowledge of a few missionaries, and so a deeper sympathy with all.

At their closing meeting last spring one girl said: "I wish we really knew a missionary. I never saw one except at a Branch meeting. Could we adopt one?" "Oh, we could not pay the salary of a missionary of our own!" objected the treasurer. "But we do not need to own one to know her. Why not each adopt one for the summer," said the quick-thinking leader, and the plan swiftly took shape.

From the list in our annual report each girl chose a missionary from the field she was most interested in, and pledged herself to learn all she could

about her during the next three months. It was easy when you thought where to look. Your Prayer Calendar told the year your worker went to her field; your *Missionary Herald* gave the date of her arrival, and probably her picture and a short account of her life and training; the file of LIFE AND LIGHT quickly showed what information was printed from her year by year; and library books gave the history and customs which had created her surroundings and the need of her life work. And how to fill in that outline with the personal touch which makes the picture live? That same annual report told by what Branch each missionary is supported, and a note of explanation and inquiry to the secretary brought the letters to make the real life complete. Some were so fortunate as to find some personal friend who could supply details only such can give.

In September these girls were to report the success in making acquaintance with missionaries; but the meeting was far too short, and every month since part of the time has been given to telling of "their own." They were not to write letters asking questions, to increase that pile of unanswered letters which often threatens to consume the only time missionaries have for rest and recreation; but to each has gone a loving message telling of her adoption by the circle, and at Christmas some simple little gift went to every one. And every month a book or magazine is sent somewhere. Can you think how they are appreciated in the isolated corners of the earth far from the land of new books? One month a package of "*Lives*" was mailed, for a missionary had been known to say, "I often wish I had something funny to read." And why should not a young woman in Africa take as much delight in Gibson's drawings as a young woman here?

So in a little intimate way these girls have come to know and help their missionaries; and do you think the work is still so dim and incomprehensible to them, or that perhaps this winter they are praying more sincerely and working and giving more earnestly than ever before? Try it in your circle and see.

EXTRACTS FROM RECENT LETTERS.

FROM MRS. E. J. MARDEN, CONSTANTINOPLE.—MRS. CLARA HAMLIN LEE.

NEWS from Marash of the death of Mrs. Lee, after a brief illness from pneumonia, has saddened us all. In times past Marash has been bereaved, but never more sorely than now. Mrs. Lee came to the station in the autumn of 1889, bringing to the work an experience of ten years of teaching in the Home School in Constantinople, a command of the Armenian language, and intuitive appreciation of the people among whom she was born. From

that time until the hour of her untimely death, her influence and personality permeated every department of the work. Though delicate physically, she had the nervous energy characteristic of the Hamlin family, which carried her through labors that would have broken down many a stronger woman.

Hers was truly a rare nature. She had a combination of force and sweetness, progressiveness and conservatism, executive ability and sweet womanliness. Helpful to all with whom she came in contact, she had a strong, tender, sympathetic soul, and a positive, although not unpleasantly, self-assertive personality. Along evangelical and educational lines, in orphanage and relief work, in the routine of the station, in the homes of the sick and the poor, she labored with an enthusiasm rarely equaled.

She had large plans and high aspirations for the future development of the Girls' College, the Academy and the public schools, and all these institutions were deeply indebted to her for wise counsel and unflinching support. Her sympathetic help reached out, also, to the towns and villages adjacent to the city of Marash, and notwithstanding numerous cares, she visited them, stimulating the workers and vivifying the work. In the homes of those simple people of the mountain villages many a tear will fall because she will be seen no more among them. Who that was privileged to have her as a friend will ever forget her helpfulness, her loyalty, her sympathetic insight, her sincerity and simple truthfulness, her steadfast courage?

And what a dear home-maker she was, all who partook of her gracious hospitality well know. Though burdened by a thousand cares her home never suffered, but was kept in her own dainty way, pure and spotless, and truly she was the light of it, for

" Bearing in her frailty her just part,
She hath not shrunk from evils of this life,
But hath gone calmly forth into the strife,
And all its sins and sorrows hath withstood
With lofty strength of patient womanhood."

Her life has not been in vain, for the sweet savor of it remains a fragrant memory and an abiding inspiration.

FROM MISS H. J. GILSON, MT. SILINDA, EAST AFRICA.

I intended to give the whole day to letter writing, but it is now half-past one and I am just making a beginning. Shall I tell you of some of the ways in which the morning has been spent?

The long vacation began about two weeks ago. I have four girls that understand and speak English fairly well. Two of them were with me until yesterday. They can tidy a room fairly well, can wash and iron, do

the dishes and assist very materially in the kitchen. I have two girls with me now; Monase, a girl of eighteen, perhaps, came two weeks ago, asking for work for two months. She is much opposed to learning, and the girls say she does not wish to hear anything about God; she came because she wishes to marry a young man, while her "owners" have chosen an old man for her. She is a bright-looking, handsome girl and can do good work with a hoe, but a well-trained dog would render more assistance in a civilized house.

Niseya is a girl from the Lowlands, one hundred and fifty miles from here. She is to marry one of our Christian boys, who has already sent me \$10 for her clothes and books. She has only been here a few weeks, and evidently considers herself highly honored in being allowed to work in the house. I was up early this morning to show her how to kindle the fire and blacken the stove; she made the porridge of Indian meal without much showing. She can only be a spectator during the—to her—strange process of laying the table. She understands very little English, and not much more Zulu. She wipes the dishes and does the sauce-pan, sweeps the floors if I show her where the dirt is. I take her into the bedroom, but she can do little more than empty the bath and bring fresh water.

Round potatoes are to be planted. They have cost me twelve cents a pound, and I dare not trust the boy to cut them. The boy must be looked after, too, in his work of straightening the path to the henyard, must be shown where to get the carrots and cabbage for my dinner; I must pick the beans myself, for he would think it a great waste to pick the small, tender ones.

Niseya stirs the cream, but I must wash and salt the little pat of butter, must make and bake the custard. It is too hot to hurry, and I have not been quite as strong since I had fever last May; I must lie down for a little before dinner. While Niseya is assisting me with the dinner, a large swarm of locusts comes down upon us without any warning. I must send every one to the garden or the work of the past three months may all be destroyed in fifteen minutes, and I shall suffer from the lack of green vegetables.

Last night we had a little lion scare. Two have been around for a few weeks; one woman was caught very near the door of her house, killed and eaten. A boy a few miles from here was caught, but rescued by people near. The herder boy who takes the cattle out every day to feed on the veldt went out yesterday armed with a rifle. He drove the cows home early, to report that he had seen two lions; one nearly caught a cow. He fired several shots but did not wound either lion. We thought they might visit the cattle kraal during the night, but nothing was heard of them.

You will be interested to hear of the work that one of our girls is doing in her native village. She went back last summer after having been with us three years, and opened a school in her father's house. During the summer she had more scholars than she could well take care of, but as soon as the government schools opened the priests came and threatened her father if he did not close. They got away all the timid pupils, but she has kept on with a fair number, and at Christmas time she had an exhibition which the Roman Catholic parents attended until there was no more room and a crowd in the street. They heard large portions of Scripture that the children had learned by heart, and they were so pleased with it all that they talked of it for days. The persecution has ceased for the present, and we hope that the school is to be permanent.

FROM MISS MARY L. DANIELS, HARPOOT, TURKEY.

Before school opened there was a longing in many hearts for a closer walk with God, and there has been much prayer for the girls. From the first, some of the older girls have been burdened for the salvation of souls. We were led to reorganize our Christian Endeavor Society. The society has taken a new start, and two or three careless girls have dropped out. There has been a deepening of the spiritual life in the others. All the school meetings have been earnest, many of the girls telling of their own personal experiences. At first, two or three met to pray for individuals; the number has increased until there is quite a circle of girls who meet daily. These girls are giving themselves to prayer. Often the voice of prayer is heard in the dormitory. There are many girls for whom I am burdened; they come up before me as I write. I can mention only a few: One, a freshman, has a Christian father and mother, but is careless about the salvation of her own soul. One of the younger girls is from a worldly home and is fond of dress, but if she can be won to Christ she has a wonderful opportunity for testifying of his love among her many friends. A daughter of one of our martyred pastors has been in school for years, but the truth has not sunk down into her heart to transform her life. There are other girls who are a source of thanksgiving and praise. One, a senior, is a brilliant girl, with a bright face and flashing eyes; she has been careless, although a Christian. This week she has given herself wholly to the Lord! Her face just beams as she says, "I wish that all the girls were happy as I." Another senior has consecrated herself and all that she has and is wholly to the Lord. She works and prays for others all the time. Another dear girl comes to me at almost any hour of day or evening to tell me of her joy, and to talk over those for whom she prays.

Do not misunderstand me. There is no revival, but there is a deepening of the Christian life, and girls are learning the joy of intercession.

Pray for our school, that the work may deepen and grow until all the older girls are ready to go anywhere or to suffer any loss for the privilege of telling others of their loved Saviour.

FROM MISS F. E. BURRAGE, CESAREA, TURKEY.

A few days after my arrival in Cesarea I began house-hunting. I could not get the room that I had hoped to have, but finally decided to rent rooms in the house where the Wingates and I lived at the time of the massacre. We have two upper rooms, with a lower room and a cellar below that. The house is on the corner of two streets, by one of which a great many people pass to and from the markets every day. Opposite the house is a Turkish graveyard with its old, time-worn stones. Beyond that is a large open square used as a flour market. In the autumn a great many creaking ox carts, long lines of camels and donkeys laden with flour, passed by my windows. A great deal of noise and bickering seem to be needed in purchasing flour, or, indeed, almost anything.

One day when Miss Cole was here she was looking from the windows and speaking disparagingly of my graveyard outlook, when I raised her head and told her to look up at the beautiful mountain just beyond. Indeed, I am glad of this view, which those in Talas do not have. Sometimes its top is enveloped in clouds; again, it stands out very clear against the sky. There is always snow on its summit, and just now there is a great deal. I occupy one of the upper rooms, and the other is fitted up with sadirs like a native room. My Greek kindergartner lives here with me. Between the two rooms is a small hall with stairs leading down into the court below. My room has two windows looking into this hall, and four looking out into the street, so I have the sun all day, which is very nice. . . .

The three teachers whom I left in the school are still continuing in their work. We have about sixty children. We have more pay children than we used to have, and very few who pay nothing. We have some very pretty children, and some very lively ones.

A few weeks before Christmas we gave the bright-colored mite boxes to the children, that they might earn some money to put in them for a Christmas gift. On the day we celebrated Christmas with them the mite boxes were opened, and on counting the money we found they had brought seventy-five piasters, or about \$3.30, which will be used for the tuition of poor children. There has been sickness among children here in the city, which has kept away some of our little ones, and now the cold weather and the snow make it hard for them to come.

Our Work at Home.

LAYING ASIDE WEIGHTS.

BY MRS. C. M. LAMSON.

THE officers of the old Roman armies used to call their baggage, everything which did not help in fighting, *impedimenta*,—that which was against the feet, which entangled, hindered. Many times we read that in their swift onward march all these comfortable things, impediments, hindrances, were cast aside, left behind, as of no value. Victory, not comfort, was the one thing in their thought. To every earnest soul life is a constant warfare; the higher contending with the lower; the unseen things, which are eternal, struggling against the seen, which are temporal. “Things are in the saddle,” said Emerson; and an old Greek philosopher advised, “If you would live at your ease manage but a few things.” Marcus Aurelius, quoting this, adds: “The greater part of what we say and do being unnecessary, if this were but once retrenched we should have both more leisure and less disturbance. Therefore, before a man sets forward, he should ask himself this question, ‘Am I not on the verge of something unnecessary?’ Farther, we should apply this hint to what we think as well as what we do.” We have not learned this lesson. One often hears, perhaps feels, such words as these: I am simply crazy; I have so many things to think of; I am mentally all tired out; and so on. What of our baggage, our *impedimenta*; can we drop?

First, we may drop all those things which we do and have simply to be like other people. We are set here in this world together, made akin, that so we may sympathize, may help and be helped. But God never meant us to be identical, neither in inner essence nor in outer manifestation. In face and voice, in temperament and circumstance, there is variety. Let us cherish our own personality, and manifest it; simply living out our own life according to our own conscience; learning from others but never imitating them. Perhaps this evil of trying to be like others is at its worst in our democratic society. Taught that we are all equal, we struggle not to be outdone in anything. Those who have only one maid or none try to arrange their housekeeping after the same plan as those who have many. We who must go afoot, or ride in the electric car—the poor man’s carriage—put on long skirts for the street, like her who only steps from her door to

her own coupé. Those whose leisure is scant and precious use their rare moments, not so much to satisfy their soul need as to do what other people do. Many a house is crammed and cluttered to weariness with meaningless trifles, that crowd out the peace and rest that would make the house a true home. The sales of some story, inane if not unclean, go into the hundred thousands, partly because we dare not say we have not read what everybody is reading; it would be so dreadful to be a back number. Small wonder that many women really have not time to read *LIFE AND LIGHT*, or to prepare some topic for a missionary meeting. We run after this or that lecturer or concert performer because everybody goes, and we must be able to take our part in the chit-chat of discussion. Hearing, during some breathless music, the sneeze or cough that so betrays the inattentive soul, one feels that many present would find truer refreshment elsewhere. Why go to a concert if too tired to listen? Are we not weak and foolish to let others decide what fashion of raiment we shall wear, how we shall guide our house, how we shall spend our time? Are we so cowardly that we dare not take the best things, but must move in the line of least resistance? All this really means trying to serve two masters, and no man can do that; we shall be overburdened as long as we try.

Again, we may drop all that does not reach on into the eternal. We are souls living for a while in bodies, that so we may learn some primary lessons, as children use beads for counters before they can grasp the abstract idea of number. While we live in bodies we must take good care of them, as the artisan cares for his tools, or the musician for his violin. The body should help the soul, not hamper and hinder. But the eating and the dressing, the art and the travel, are never ends in themselves, and we may spare all that does not nourish the inner man. We learned as children that it was foolish to spend our little money for candy, because its pleasure was so quickly gone. Is it not common sense to invest time, strength and money in that which brings the most enduring good? What we put into soul values is that which satisfies to-day, and will gladden all our future. The glow of sunset skies, the wide country landscape transfigured in glistening raiment of snow, the music of waves, the vision from mountain tops, the books which reveal to us new truth,—these bring God nearer to us, and we may well give time and money to make their message ours. Why not rule out those times and places where we feel that we give nothing and gain nothing, that so we may be serene to catch the message which will surely come to each listening soul. Is it not fair, is it not wise, to ask of the acquaintances, the amusements, the books, which the passing days bring, will you give help to my soul? We will keep that which refreshes, suggests, exalts,

inspires, all that which gives us truer knowledge of our fellows and deeper sympathy for them, all which makes the immanent God more real and near. Other things we must drop, though good in themselves, since we cannot take all. There are several subscribers on my telephone line. When it does not ring my number I need not respond; the message is not for me. We must never forget that the best help for the soul, the most precious and, therefore, the most costly, comes by way of sacrifice. The time and strength we spend in service yield us richest and sweetest fruit. It is in laying down the life for the Master that we learn the glory and the joy of the eternal.

Once more, we may drop all kind of anxiety for ourselves, for our friends, for our work. Really, there is only one thing we need to take care for,—just simply to know and to do the duty appointed for us, hour by hour. The Master who sets the task has his own great, wise plan for its result. The effect we looked for may never come, but the web of human life and influence is wondrously interwoven; and if our little part be faithfully done, it will surely accomplish that which God pleases, and prosper in the thing whereto he sends it, far, far beyond our sending, often. Certainly, too, we must drop all sense of responsibility for work outside our power. We are often depressed by a feeling of the magnitude of our work, of calls that we cannot meet, of perishing souls for whom we can do nothing, of opportunities far beyond our feeble forces. Yet, when we have given our all to his service, we may well leave to him the rest. He has resources beyond our knowing, and he cares for souls far more than we can. It is of his love and wisdom that he lets us help, that so we may grow more like him; but the work is his, not ours. When we remember the love and patience that has led us all our way, we cannot fear what the future may bring; it will be only new unfolding of the Father's care. For what need we worry? Let us drop all such carking cares.

Naturally, each one must adjust the details of her life day by day. It is better so; life would have little interest were there not daily problems, daily choices to be faced. Yet there are principles, obeying which we shall attain strength and peace. To live one's own simple and lofty life without turning aside to follow fads in house or dress or occupation will take courage, but in trying to do this for conscience sake, we shall find that courage is given. To live for the eternal gives one the clairvoyant vision that makes the spiritual seem more real than the material. To know that instead of many things we have only one to think of, to know and do God's will, is to leave behind all the clatter and the clamor of many voices, and to abide serene in the shadow of the Almighty. Can we hesitate which to choose?

OUR BOOK TABLE.

Outline and History of Protestant Missions. By Gustave Warneck. Edited by George Robson, D.D. Pp. 364. F. H. Revell Co. Price, \$2.

In the author's preface to this seventh edition he says, "I understand by missions the whole operation of Christendom directed towards the planting and organization of the Christian church among non-Christians; that is, their Christianization." The book is called on the title page, "A Contribution to Modern Church History," and it deals with Protestant missions from the Reformation to the present time. It has twelve maps, a comprehensive table of contents and a copious index of places and subjects.

Missionary Life at Home and The Field of Evangelical Missions are the general divisions of the two parts of this work. Dr. Warneck has little sympathy for any missionary effort out of the ordinary and conservative lines of work. While he has some appreciation of the China Inland Mission, the following remark is interpolated in his account of their work, "Worthy of respect as are the personal piety and self-sacrifice of these workers, yet, on the authority of reports deserving of credit, it must be doubted if all of them have been equal to their calling."

He dismisses the mission work of the Salvation Army in one paragraph: "In their mission work they follow the same charlatan fashion which they exhibit at home, often enough to the offence of the most earnest Christians. . . . Excitement but little real result is the issue of their wild evangelism." He speaks of "the somewhat adventurous mission of William Taylor, who had been consecrated 'Bishop of Africa,' a romantic revival preacher of as great energy and devotion as of feverish unrest and declamatory rhetoric," and says, "The wordy and hazy reports give no reliable details either of the extension or the results or the expenditure of the mission."

Dr. Warneck criticises the "rhetorical watchword"—The Evangelization of the World in this Generation—of the Student Volunteer Movement, although he goes on to say, "It is to be hoped that this movement, otherwise so gladdening, will become increasingly sound and healthy by avoiding all wholesale driving, and dropping the rhetorical phrase."

Speaking of the astonishing growth of the Christian and Missionary Alliance, our author says: "The works of God are not of such hot-house growth, and from such intemperate enthusiasm nothing healthy can be born. Without enlightened leading much noble energy will be scattered through the wide world and misspent to no profit."

If we flatter ourselves that this conservative German specialist has a good word to say for Woman's Work for Woman, we have only to read the single paragraph on page 105 to disabuse our minds of this impression. He says: "Unhappily, this female missionary activity, which employs the services of about three thousand unmarried female missionaries, chiefly from England and America, does not always work on sound lines. The employment of women as evangelists is always increasing; perhaps the sad catastrophe in China will somewhat moderate it."

Nevertheless, the book is a compendium of useful information along missionary lines.

G. H. C.

SIDELIGHTS FROM PERIODICALS.

THE subject of the Anglo-Japanese Treaty is discussed in various periodicals, both from the English and the Japanese points of view; in the *Review of Reviews*, April, where the text of the treaty is given; in the *Forum*, April; and in the March number of the *Nineteenth Century* and the *Fortnightly Review*.

In the *Independent*, April 5th, Dr. W. A. P. Martin briefly explains some "Changes in China," among them the revolution in affairs at the Peking University, by which a new administration comes into power. He states that mission-school graduates are in demand for government schools which are springing up. Western education is becoming a factor in the government's reckoning, as evinced by the selection of choice young men to be sent at once to Western institutions.

In the same, "The Chinaman in America," by the editor of the Chinese daily newspaper in San Francisco, Ng Coon Chew.

Also in the same, "A Great African Lake," by the explorer, Sir Henry M. Stanley, treating of the completion of the railroad to Victoria Nyanza. *Century*, April, "Recent Discoveries Concerning the Buddha," by T. W. Rhys David, referring to Buddha's birthplace and one of the burial places of his ashes.

McClure, April, "A Legend of Service," by Dr. Henry Van Dyke, a beautiful poem, well suited for a missionary service. M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR JUNE.

Bernard of Clairvaux to Luther. Twelfth to sixteenth century. The fourth chapter of *Via Christi* contains the subject-matter for our next month's lesson. It presents a number of most interesting characters, who succeed each other in startling brilliancy of action. May the dear Lord teach us the lesson of these noble lives, and help us "to follow in his train!" A few questions may help the leaders of auxiliaries in dividing the chapter among their members.

1. Give an account of the Crusades and their effect upon Christendom, mentioning the leaders of the first, second and third crusade. Pages 121-123.

2. What makes the name of Bernard of Clairvaux famous? What was his life work? Pages 123-127. (The study of Bernard of Clairvaux may be extended by the use of his *Life*, written by Rev. Dr. R. S. Storrs.)

3. What were the results of the Crusades, and how did woman's influence rise? Tell the story of Francis of Assisi and of Raymond Lull. Pages 127-132.

4. Give a sketch of the work of John Wiclif in England, and of John Huss in Germany. Pages 132-135.

5. Speak of the founding of the various religious orders, and give an account of Savonarola. Pages 135-137.

6. Trace the progress of the missionary work briefly in India, China and Africa. Explain conditions in the century before the Reformation. Pages 137-144.

Great interest would be stimulated in the auxiliaries if all members should read carefully the Table IV, following page 118. The record of events, of names, and of productions is indeed "great." Care must be taken lest in this "abundance of riches" the best be passed by. The literature of this period is rich. Wiclif's translation of the Bible, Bernard of Clairvaux's hymn, and the rare old classic *Dies Irae* are noted in our book. "God Will It," a recent book by Mr. Davis, gives very vivid descriptions of the first Crusade.

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18, to March 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Castine</i> .—Desert Palm Society,	46 00
<i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 35.25; Blanchard, Mrs. Geo. Fox, 1.50; Bucksport, S. S., 10; Calais, Mrs. George Eaton, 10, Aux., 45; Orland, S. S., 2.63; Red Beach, Aux., 40,	144 38
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Cumberland Centre, Aux., 13.79; Farmington, Ladies, 35; Otisfield, C. E. Soc., 5; Portland, St. Lawrence Ch., Aux., 10, Seamen's Bethel Ch. (50 const. L. M.'s Miss Grace Fickett, Miss Nellie Stover), 65, State St. Ch., Aux., 6.28, Williston Ch., Aux., 8.01, Cradle Roll, 7.15; South Paris, Aux., 5; Straudwater, C. E. Soc. and Miss Nellie M. Vail's S. S. Class, 20; Waterville, S. S., 10. Less expenses, 6.41,	178 82
Total,	369 20

NEW HAMPSHIRE.

<i>North Hampton</i> .—Aux.,	14 20
<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Alstead Centre, Aux., 5; Bennington, C. E. Soc., 5; Brentwood, East, Cradle Roll, 1; Colebrook, C. E. Soc., 3; Manchester, Franklin St. Ch., C. E. Soc., 25; Milford, Heralds of the King, 30.65; Rindge, C. E. Soc., 4; Sullivan, East, C. E. Soc., 1.75,	75 40
Total,	89 60

VERMONT.

<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Berkshire, East, Mrs. W. S. F., 2; Cambridge, in memory of Mrs. Charlotte Safford, 2; Franklin, Aux., 2.50; Granby, 10; Guildhall, C. E. Soc., 1; Johnson, 13.63; Middlebury (75 const. L. M.'s Mrs. Mary W. Mead, Mrs. L. E. Mellen, Mrs. Emma P. Brydon), 89.40; Peru, 5.50; Randolph Centre, C. E. Soc., 2.80; Royalton, C. E. Soc., 2.36; Wallingford, 50.85; Waterbury, Mrs. C. L. H., 5, Aux., 22.08,	209 12
Total,	209 12

MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Mrs. G. W. Dinsmore, Treas. Lowell, Highland Ch., Aux., 20, Prim. Dept., S. S., Mrs. T. C. Wells, 5,	25 00
<i>Berkshire Branch</i> .—Mrs. Chas. E. West, Treas. Dalton, Jr. C. E. Soc.,	5 00
<i>Boston</i> .—A Friend,	20 00
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas. Newburyport, Belleville Ch., Bankers,	50 00
<i>Essex South Branch</i> .—Miss Nannie L. Odell, Treas. Lynn, Central Ch., 13; Lynnfield Centre, 20; Salem, A Friend, 10,	43 00
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas. Miller's Falls, S. S., 50 cts.; Montague, Ladies, 8; Orange, C. E. Soc., 10; South Deerfield, 7; Turner's Falls, 10,	35 50

<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas. North Hadley, Aux., 15; Northampton, Edwards Ch., Aux., 1; Westhampton, Lanman Band, 30,	46 00
<i>Methuen</i> .—Th. Off.,	1 00
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Maynard, C. E. Soc.,	10 00
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Bridgewater, Aux., 30; Quincy, Dau. of the Cov. (to const. L. M. Miss Jennie Moir Laing), 25; Sharon, Aux., 15; Stoughton, C. E. Soc., 6; Weymouth Heights, Aux., 30; South Weymouth, Old South Ch., Aux., 1.40,	107 40
<i>No. Middlesex Branch</i> .—Mrs. Lydia R. Hudson, Treas. Concord, Mary Shepard Watchers, 5; Fitchburg, Cal. Cong. Ch., 30; South Acton, Aux., 10,	45 00
<i>Old Colony Branch</i> .—Miss Frances J. Runnels, Treas. Taunton, Sunshine Makers,	15 00
<i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 14.50; Holyoke, Second Ch., Aux., 64.70; Indian Orchard, Willing Helpers, 15; Springfield, Hope Ch., Cheerful Workers, 5, Woman's Bible Class, 5, Olivet Ch., Golden Links, 15, C. E. Soc., 5; Three Rivers, C. E. Soc., 5,	129 20
<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Annual Meeting, Th. Off., 57.53; Arlington, Pradshaw Miss. Ass., 50; Auburndale, Jr. C. E. Soc., 9; Boston, Self-Denial, 5, Miss E. F. Clary, 2, Mrs. M. J. Fraser, 1, Mt. Vernon Ch., Aux., 27, Old South Ch., Aux., 948, Slawmut Ch., Aux., 38, Union Ch., Aux., 175; Cambridgeport, Pilgrim Ch., Aux., 20; Charlestown, First Ch., C. E. Soc., 5; Dorchester, A Friend, 1.40; Hyde Park, Aux. (a Friend, 10), 91.50; Jamaica Plain, Boylston Ch., 5; Needham, Aux., 20; Newton, Eliot Ch., Aux., 260; Newton Centre, First Ch., Aux., 49.95; Norwood, A Friend, 2, Jr. C. E. Soc., 5; Roxbury, Immanuel Ch., Aux., 18, Walnut Ave. Ch., Aux., 57, C. E. Soc. (with prev. contri. const. L. M.'s Miss Elizabeth Barry, Miss Helen Holmes, Miss Mary R. Waldron, Miss Florence Hamilton, Miss Bessie Hoffman, Miss Mary C. Shute, Mrs. W. C. Ewing, Miss Louise Hunt), Prim. Dept., S. S., 5; Somerville, Franklin St. Ch., Aux., 25, Highland Ch., Aux., 25; West Roxbury, Aux., 15,	1,917 38
<i>Worcester Co. Branch</i> .—Mrs. Martha D. Tucker, Treas. Dana, C. E. Soc., 2; Holden, Aux., 12; Northbridge Centre, Jr. C. E. Soc., 2.75; Warren, Aux. (with prev. contri. const. L. M.'s Mrs. Julia M. Hitchcock, Mrs. Charlotte Diamond, Mrs. Annie C. Strickland); Winchendon, M. B., 66 cts.; Worcester, Hope Ch., Aux., 5, Park Ch., Prim. and Kind. S. S., 3.30, Union Ch., Aux., 40,	65 71
Total,	2,515 19

LEGACIES.

<i>Amherst</i> .—Legacy of Mary Strong to Aux., through Treasurer Hampshire Co. Branch,	681 16
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<i>Fitchburg.</i> —Legacy of Susanna Perry, George E. Wellington, Admr.,	363 38
<i>Springfield.</i> —Legacy of Miss Lois Bliss, E. B. Rogers, Extri.,	99 33
<i>Springfield.</i> —Legacy of Roxalana C. Kibbe, additional, Henry W. Bosworth, Exr.,	3,000 00
<i>Worcester.</i> —Legacy of Albert Curtis, final payment,	6,025 00

RHODE ISLAND.

<i>Providence.</i> —Mrs. John W. Danielson, 10, Elnah B. Hale and E. Carol Hodge, 2,	12 00
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnfield, Treas. Bristol, C. E. Soc., 5; Pawtucket, Park Pl. Cong. Ch., C. E. Soc., 5, Jr. C. E. Soc., 10, Prim. Dept., S. S., 2.40; Providence, Central Ch., Aux., Miss Sutton, in memory of Mrs. Bullum, 5; Elmwood Temple, C. E. Soc., 2, Pilgrim Ch., Aux., Mr. H. H. French, in mem. of his wife, 25, Union Ch., C. E. Soc., 10, Cradle Roll, 20; Woonsocket, Globe Ch., C. E. Soc., 9.50; Wilkinson Memorial Fund, Barrington, Cong. Ch., Aux., 10; Newport, United Ch., Aux., 10; Pawtucket, Pawtucket Ch., Y. L. Miss. Soc., 10; Providence, Beneficent Ch., Ben. Daa., 10, Olney Family, 10, North Ch., Aux., 30, Pilgrim Ch., Aux., 10, Mrs. Anna Reed Wilkinson, 100; Iowa, Davenport, Mrs. S. F. Smith, 10,	293 90
Total,	305 90

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Mausfield Depot, C. E. Soc., 2.40; New London, First Ch., Aux., 32, Jr. C. E. Soc., 4.83, Second Ch., Y. L. Guild, 25; Norwich, Park Ch., Aux., A Friend, 220; Willimantic, Aux., 10, Prim. Dept., S. S., 1,	295 23
<i>Glastonbury.</i> —Julia W. Broadhead,	10 00
<i>Greenwich.</i> —M. C. and Friends,	20 00
<i>Hartford.</i> —Mrs. J. H. Brewster,	10 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Aux., 25; East Windsor, Aux., 16; Ellington, Aux., 23; Farmington, Aux., Mrs. A. D. Vorce, 10; Hartford, Farmington Ave. Ch., Aux., 1, S. S., 31.83, First Ch., M. C., 18, Prim. S. S. Class, 5; New Britain, South Ch., Aux., 29.11; Somers, C. E. Soc., 20; Terry- ville, Aux., 38; Wethersfield, Aux., 2.50; West Hartford, Aux., 13.50; Willington, Mrs. Emily J. Gardiner, 5; Windsor Locks, Aux., 185,	422 94
<i>New Haven.</i> —A Friend,	10 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethel, Aux., 36.02; Canaan, Y. L., 15; Danbury, First Ch., C. E. Soc., 50; Greenwich, Aux., 45; Litchfield, C. E. Soc., 3.20; Middletown, First Ch., Aux. (25 by Mrs. James H. Funce const. L. M. Mrs. W. O. Atwater), 39.29, South Ch., Aux. (const. L. M's Georgianne Wilson, Mrs. Anna D. Ward), 50; Naut- gatuck, Aux., 50; New Haven, Centre Ch., Aux., 500, Dwight Pl. Ch., Fairbank C., 25, United Ch., Aux., 25; Salisbury, Aux., 13; Sherman, C. E. Soc., 5; Wash- ington, Aux., 50; Westfield, B. B., 5; Winchester, C. E. Soc., 7.62; Winsted, Second Ch., Aux., 12,	931 13
Total,	1,699 30

LEGACY.

<i>Greenwich.</i> —Legacy of Mrs. Mary J. Mead, through Treasurer of New Haven Branch,	100 00
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NEW YORK.

<i>New York City.</i> —Friends, 82.50; Nyack, Mrs. H. A. G. Abbe, 4.60; Youkers, Mrs. Allan Bourn, Birthday Offering, 50,	137 10
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Brooklyn, Bethel, C. E. Soc., 2, Bethesda Aux., 15, Central Ch., Mrs. John W. James, 10, Lewis Ave., Aux., 52.50, Park, Aux., 5; Cambria Centre, Aux., 4; Canandaigua, Aux., Memorial Miss Jennie Hubbell, 100; Corning, First Cong. Ch., 10.50; Harford, <i>Pa.</i> , Aux., 2.50; Homer, S. S., 5, C. E. Soc., 75 cts.; Ithaca, Aux., 1; Lakeview, C. E. Soc., 1.60; Madrid, C. E. Soc., 5; New York, Manhattan Ch., Aux., 25.91; Oxford, Aux., 10; Patchogue, C. E. Soc., 10; Riverhead, Sound Ave., Aux., 5; Rodman, Aux., 20; South Hartford, Aux., 20; Utica, Bethesda Aux., 20; Washington Mills, C. E. Soc., 1; West Winfield, Aux. (const. L. M. Miss Edith E. Cook), 25. Less expenses, 43.98,	307 78
Total,	444 88

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Fla- vell, Treas. D. C., Washington, First Ch., Aux. (of wh. 25 by Mrs. Eliphalet Whittlesey to const. L. M. Margaret Whittlesey), 86, Miss. Club, 75, Friends in Branch, 60; <i>Fla.</i> , Ormond, Jr. C. E. Soc. and Mrs. M. E. Tupper's S. S. Class, 11.37; <i>N. J.</i> , Asbury Park, S. S., 5; Mout- clair, Aux., 30; Orange Valley, Aux., 32.68, Y. L. M. B., 18.20; Paterson, Prim. Dept., S. S., 1.43; Westfield, The Cove- nanters, 30; <i>Pa.</i> , Philadelphia, Snyder Ave. Ch., Aux., 20. Less expenses, 95.20,	274 48
Total,	274 48

NOTE.—D C., Washington, First Ch., Aux., Legacy of Mrs. Martha S. Pome- roy received in October, 1900, trans- ferred to a Permanent Fund, to be called the Martha S. Pomeroy Fund, in- come for scholarship in Aintab Board- ing School,	500 00
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PENNSYLVANIA.

<i>Philadelphia.</i> —E. L. B.,	2 00
Total,	2 00

DISTRICT OF COLUMBIA.

<i>Washington.</i> —Laura B. Chamberlain,	26 00
Total,	26 00

ENGLAND.

<i>London.</i> —Miss S. Louisa Ropes,	25 00
Total,	25 00

General Funds,	5,490 86
Gifts for Special Objects,	469 81
Variety Account,	128 59
Legacies,	9,768 87

Total, \$15,858 13



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Treasurer Young Ladies' Branch.

MISS GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

ING-HOK, OUR NEW FIELD OF WORK.

THE district of Ing-hok is situated on a branch of the river Min, south and west from Foochow. Its capital is Ing-hok, a walled city of about ten thousand inhabitants, in the center of the district, where four great valleys converge. The district is about a hundred miles long, with about three hundred thousand people, who live in villages on the magnificent mountains or by the quiet river. Work was begun in the district by members of the Foochow Mission about 1865, and after a few years became quite flourishing, but was hindered by the lack of a resident missionary. Still, in 1895 there were about a hundred church members.

The city is finely situated on the river bluffs, with beautiful views up the four valleys which meet here. While the climate is hot in summer, the air is clear and fresh, making it a delightful place to live in. In 1896 Mr. and Mrs. Goddard, of Foochow, were assigned to Ing-hok, and took up their residence there. Mrs. Goddard was formerly Dr. Nieberg, of the Foochow Mission, and, having had a medical education, took charge of the Woman's Hospital, which was built by the W. B. M. I.

When the mission house was being built, the superstitions of the Chinese were aroused, because they said the dragon's veins came near the surface there, and he would be disturbed by the digging. In calling on the people Mr. Goddard found them very friendly. The houses were dirty, it is true, but the people were glad to ask questions, and finally to listen to the reading and exposition of the Bible, as well as to the singing of hymns. Then they would offer a cup of tea, or a bowl of rice or vermicelli with a fried egg on top, of which foreigners are supposed to be particularly fond.

In 1898 a new church was finished and dedicated at Gak-liang, a village not far from Ing-hok. The annual church meeting was held at that place, and many delegates were present from the other churches of the district. The sessions lasted for three evenings and two days. At this time was held a meeting in memory of Rev. S. F. Woodin, who had the missionary oversight of the district for thirty years. So much affection was expressed for Mr. Woodin that Mr. Goddard suggested that the needed church at Ing-hok city be made a memorial of Mr. Woodin. This was joyfully acceded to, the people promising to do all they could.

Mr. and Mrs. Goddard were finally obliged to leave their interesting work and come to America. But previous to their departure they had the pleasure of seeing the dedication of the Woodin Memorial Church at Ing-hok. Mr. Goddard had worked unceasingly to secure necessary buildings for mission work; and at this time—October 14 and 15, 1899—reported buildings erected at a cost of \$9,500 (silver), only \$50 of which came from the American Board. The dedication was attended by several missionaries from Foochow, as well as some native pastors. The sermon was preached by a native pastor, while another, who had worked in that region for thirty years, gave the historical sketch. His mention of Mr. Woodin brought tears to many eyes.

We are all glad to know that at last some missionaries have gone out to work in this interesting field. A few months ago Mr. and Mrs. Edward H. Smith, accompanied by Dr. Emily Smith, sailed from San Francisco. A few friends saw them off, and were glad of the privilege. A letter has since been received from Mr. Smith, from which some extracts are taken:—

“While we have this time on the water may I give you a little idea of the station to which we three Smiths go, and which we have already come to love as home? Until 1896 there had never been a resident missionary in the district.

“Now that Dr. Emily Smith is to resume the work at the hospital, I understand that it is desired to build the girls' boarding school on the lot already purchased for it adjoining the house. To you missionary ladies I

need not write of the place such schools hold in the work, except to say that it will complete the scheme of education planned for the mission; *i. e.*, we have already the groups of village Christian schools taught by the native women and pastors' wives, as Mr. Beard writes. And we also have the excellent Christian college for girls at Foochow. The station boarding school, you see, is the connecting link between the two, as the people could not send the little girls as far as Foochow.

"Another reason why it is especially desired to push this work is that the work for the women of this district has not been attended to, and a large proportion of the Christians are men; and they have been saying, 'Something must be done for the women, our wives and daughters.' All the recent reports have been emphasizing this need, and we are very glad that the Boards are preparing to respond. . . .

"One of our pleasantest memories of California will ever be the thoughtfulness of the Christian ladies who remembered the new missionaries going through and sailing from the homeland, although three thousand miles from the homes in the East. I want to say that it meant a great deal to Mrs. Smith and Miss Smith. They will ever remember your kind thoughtfulness, and I thank you with all my heart that you were prompted by love to do it. It makes one other tie to link us to the homeland."

QUARTERLY MEETING OF THE WOMAN'S BOARD OF THE PACIFIC.

THE March quarterly meeting of the W. B. M. P. met in Bethany Church, San Francisco, our President, Mrs. Peck, in the chair. Devotional exercises filled the early quarter of an hour, after which the usual report of the Secretary was read. The Treasurer, Mrs. Dodge, reported receipts to date \$1,973.97. Our Home Secretaries reported two new auxiliaries at Lincoln and Tulare, many letters written, among them fifteen to churches having no auxiliary.

The Foreign Secretary, Mrs. Farnam, explained why we had transferred our interest and money from the Inghok Branch of the Foochow Mission to the Pagoda Anchorage. A letter was read from Mr. and Mrs. G. H. Hubbard, now in Connecticut, giving a full account of this work near to us. Pagoda Anchorage is the port of Foochow, and is named from a large and very ancient pagoda which stands near. The Foochow Mission covers five hundred square miles, and includes a population of five hundred thousand; no other mission is represented. Many of the Chinese women are realizing that there is something better than worshiping idols, and classes

can be formed for half-day study. They use the Romanized Chinese, so a woman can learn to read in six months. Mrs. Peck explained that this meant that the Chinese characters were spelled out in our letters, with a different combination of dots to show what the tone should be. They have the New Testament, parts of the Old Testament, and a hymn book printed, and other books are being added. Mrs. Farnam reported from Brousa that Miss Hope has just gone out, and Miss Rebecca, who has taught for fourteen years, has come to America to wed an Armenian gentleman. From our Zulu Mission much sickness is reported. No word has been received from Miss Denton since her return.

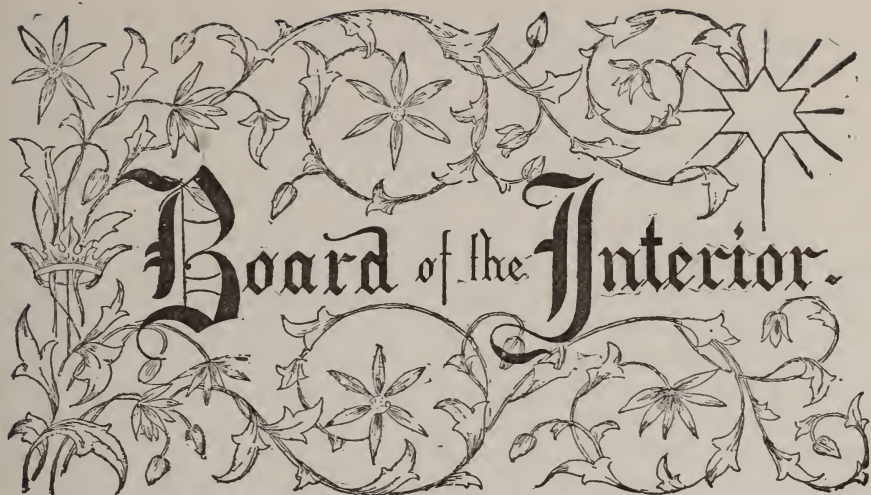
Miss Piper reported five new members for the cradle roll, and suggested that Sunday schools take the *Mission Dayspring*. Mrs. Ferrier gave an account of the first meeting at Pilgrim Church, Oakland, for the study of *Via Christi*. Twenty-nine ladies were present, and the interesting papers read were supplemented from the wide knowledge of their pastor, Mr. Brooks, who was present. At Fruitvale, Berkeley and Saratoga *Via Christi* is studied.

Mrs. Pond gave a cordial invitation to lunch, which was heartily enjoyed by over a hundred ladies. At 1.15 a memorial service to Mrs. S. S. Smith was held, conducted by Mrs. Jewett. Mrs. Smith was Recording Secretary for twenty-four years. Mrs. R. E. Cole, Mrs. Baker, Mrs. Pond and Mrs. Warren, who were associated with Mrs. Smith from the beginning of the Board, were seated on the platform. "Just as I am" was sung, Scripture read, and Mrs. Farnam read a biographical sketch, to be published in the *Pacific*. A letter was read from Miss Fay, the third President, entitled "An Appreciation." A heartfelt prayer by Mrs. Pond concluded this mark of love and esteem.

Miss Melville, of West Africa, told us about the mission and her distinctive work. We seldom hear a worker from this field, which is three hundred and fifty miles from the west coast. Mr. and Mrs. Arthur Logan were introduced as friends whom we would especially prize from our knowledge of their parents. Mrs. Logan, who resembles her mother, Mrs. Price, in face and voice, told us of her plans and prospects, and Mr. Logan supplemented these: they were to sail in the John D. Spreckels, a 250-ton vessel, for Guam, to help Mr. and Mrs. Price; they will have a new home in new mission premises in a new field, and will do all they can for our soldiers stationed there.

A vote of thanks was given to the ladies of Bethany Church, and the meeting adjourned.

VIRGINIA BUFFORD, *Recording Secretary*.



President.

MRS. MOSES SMITH,
115 S. Leavitt Street, Chicago, Ill.

Recording Secretary.

MISS M. D. WINGATE,
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Treasurer.

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Assistant Treasurer.

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Chairman of Committee on "Life and Light."

MRS. G. F. S. SAVAGE, 62S Washington B'd, Chicago, Ill.

PROGRESS OF WOMAN IN OUR LAND AND WHAT HAS
INFLUENCED THIS.

BY A SENIOR IN MARASH COLLEGE.

THE present century has been one of progress, in which men have unitedly gone forward instead of backward. All comparisons of the past with the present prove that this is true. Also now men are more strong, happy and noble than those who lived in past centuries, and by their living according to the law of physiology, intellectual, noble and moral qualities are increas-

ing. Let us ask what share women in our land have had in this general progress; especially during the last forty or fifty years in what ways have our women shown advancement? The first thing to come to our notice is the change in their dress. Half a century ago the best dresses of women were the bright-colored, wide-striped *entares* (a long, scant gown). They wore big yellow boots without stockings, or sometimes red slippers; but now instead of these things there are new and varied fashions. They wore head ornaments of tin, brass, or sometimes silver and gold, fastened to the fez and hanging around the sides of the face, wide bracelets, earrings that reached to the shoulders, thirty or forty braids of hair with ornaments. Now, instead, nice watches, rings and pins are used as ornaments.

The houses also are greatly changed. In old times the best houses were of one or two stories, and in every story one or two rooms; many times, also, one room was bedroom, dining room, sitting room and kitchen. On one side of the room there were the beds and provisions; on another, a few cushions for the guests to sit on; and on still another, near the chimney on a shelf, some dishes made of earth, copper or wood. At that time they did not have lamps, so they burned candles or pieces of pine; for this reason all the timbers of the building were as black as if made of iron. Now in place of those houses there are good buildings, and, if it is possible, every single room has its special use and is arranged suitably. The reception rooms have nice carpets, pretty sofas with lace covers, chairs, pictures and curtains. At that time food was very simple and of few kinds. At the greatest feast they could with difficulty make three or four kinds, but now at one meal twenty-five kinds of food have been seen. So much is not good for health and economy, but to be able to make so many kinds is a great proof of the advancement of women.

In family relations, also, a great progress has been made. Under the darkness of ignorance they did not appreciate the worth of their children. The love and mercy of parents toward their children, and the honor and trust of children toward their parents, was greatly lacking. Many times the birth of a girl was counted a very great misfortune even. If there were already several girls in the family, they used to say, "The one who will pour water on our hands has come," or, "The one who will turn our shoes has come." Of course they would not send such unworthy girls to school, but thought they were created only for housework. But now there is a great change in these things; to-day in our schools a large number of the scholars are girls. The highest schools are open for women. We expect after a short time we shall have women doctors, writers and speakers. Now what a mark of change it is to see the ignorant mothers full of desire

to have their children advance, and to see during these few years the breaking of the iron rods of the mothers-in-law, and the beginning of the warm relations of love and friendliness between the members of the family.

When we look at their religious privileges, also, we can see a great progress. At that time women went to church only on holy days, and when they went they recited only a few prayers which they knew before. Now women go to church when they wish; and besides this they work for the church, even serving as deaconesses, and expressing their views, vote about some matters. Most of the teachers in the day schools are women and a large number of the Sunday-school teachers. In this line we can see the greatest progress in their own meetings. Where once women knew only some useless customs about engagements, weddings and bath, to-day they are holding regular meetings, presiding and reading papers. They superintend schools and compete with men in money matters.

This leads us to ask what are the special causes leading to this degree of progress of our women in such a short time? In the first place, trade has had a great influence. In this way new fashions, new goods and new things are coming from civilized countries to drive away the old ones. By these things they are being pushed forward to think to make new things. Not only for the purpose of trade, but if men and women go for visits to other cities they bring new things, and so they are helping the general progress.

In the second place, the presence of missionaries or other foreigners among us has been a very great cause of progress. True, the missionaries have come here for the sole purpose of preaching the gospel, but they have been, as in many other ways, a great help in raising our women. Women are learning from them dressmaking, use of different kinds of cloth, adorning of rooms, arranging of the table, and many things like this; and besides this they have learned politeness and new customs, so that we may almost say the first teachers of our women in these things were the missionaries.

In the third place, education has been a great cause in changing the condition of women. The school has opened their minds to receive new ideas. If we compare the condition of an uneducated and educated woman, it is impossible not to see the difference between them. The school has taught them to dress more neatly; it has given them good language; it has taught them to stand more erectly. By making the mind a storehouse of knowledge, it has brought the world to their homes. The school gave to those who did not know how to open their mouths capability to teach, speak and write. Those who are educated know better how to manage a household than others. They dress simply and cheaply, yet neatly. With little expense they can live better and more happily than the uneducated. By

receiving wisdom and light from the source of knowledge they are living a happy life. Who can state the benefits the women of our city have received in these lines?

In the fourth place, the misfortunes and difficulties of these last years have had no small influence in raising women. The trials have been a school of experience. In this way many women who did not know how to work, from the necessity of working have improved. Those who had little capacity have found opportunities to go forward. Many of them have had to oversee business. Those who knew nothing of accounts have almost become merchants. Those unknown outside their own homes, by having relations with well-known people, have themselves become well known. So that this great calamity has proved a calamity leading to higher things.

In the fifth place, the real and most fundamental cause of the advancement of our women has been Christianity. It is seen here, as in all other places, that women are the ones especially influenced by Christianity. Christianity, by awakening the souls of women, has also awakened their intellects. By giving them spiritual freedom, it has guided them to intellectual freedom. Christianity has taught them cleanliness, whose effects are seen in their houses, clothes and bodies, and has taught them purity of personal relations. So that women, by being guided to heavenly light and to the wondrous things on earth, have really begun to live.

Thus we are led to a few conclusions. First, this progress guides our women to a life of happiness. Indeed, it is a suitable cause for gladness that women during so short a time have been advanced so far. If a woman who lived forty or fifty years ago should come back to the world and see the present position of woman, and her progress in so many ways, how amazed she would be. In comparing the past with the present, the joy in seeing the real progress made is like a traveler's when, while climbing a hill, he turns and looks over the road traversed and the beautiful views.

Secondly, this progress urges women on to higher attainments; that is to say, makes them realize their hidden and great capabilities, and increases their courage to go forward. This courage and stimulus also guides them to zeal, which is one of the holy duties; and those who perform these duties become rightly honored.

Thirdly, this progress lays women under great obligation. If women have gone so far forward so quickly by using their talents and opportunities in useful ways, greater progress is expected in the future. Now, if opportunities and incitements to progress are more than before, if women fail to improve them, are they not under a heavy responsibility? "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

THE MISSION AND PROTESTANT COMMUNITY IN
MARASH.

By the "mission" or "station" we mean the workers sent out by the American Board. Marash station includes the Theological Seminary, with three buildings and the ruins of a fourth, which was burned during "the events" of six years ago; also the house in which Dr. Lee and Mr. Macalun's families live. Their two houses stand in one yard, the seminary building in another, with a large "garden" of grass and trees. A street separates the two yards; then another street separates the seminary yard from that of the college. We have but one building now. All the yards are surrounded by high stone walls.

The seminary has one native teacher, a dear old man who has been to Hartford, Conn., to study. About twelve students are accommodated in the seminary, a new class coming in every three years, and graduating at the end of that time. There are pulpits waiting for every one; not large ones or with big salaries, but village churches where there is dense darkness and great need.

The men are noble, earnest Christians, willing to endure hardship; and our girls willingly marry such young men, and by mutual work and Christian homes teach people of Christ, and what his love will do in hearts and lives and homes.

Both college and seminary students attend and work in the churches and Sunday schools.

When missionary work began among this people, it was not the intention to draw away from the Gregorian church. But as the people saw the truth, they realized the error in that church; and as so many felt it impossible to worship God aright and do real service for him in that church, it became necessary to form what are called Armenian Protestant churches throughout the country.

The Gregorian church is full of mere form and ceremony, and their services are largely not understood by the people, nor is the Bible read by the people. Priests attend to every person's soul, and do not encourage any independent prayer or thought. Rather they discourage it.

Miss Salmond tells of one of her orphan boys who went back to his home in a Gregorian village, and who was told by the priest that he would surely be sent to perdition if he continued to pray and read his Bible, as he had learned to love to do here in the orphanage. He listened quietly, then looking up, said, "If all those honums in Marash are going to perdition, I am ready to go with them." "Honum" is a title of respect which they apply to us as well as to their own women.

The hope of the coming generations among this people lies in Christian education. We cannot change legislative conditions; we cannot make the poor rich in this world's goods, nor give to all the wretched ones the comforts of life; we cannot put unleaking roofs on all the houses, filter all the water used in the homes, put stoves in place of smoky open fires, provide windows for the dark, gloomy houses, etc. But we can bring the Lord Jesus Christ into hearts, homes, villages, cities. We can teach to the orphans, school children, young women and young men just as much truth in all lines as we are able; can set before them high ideals, pure, true motives, what it means to be good and sincere, to be clean and wholesome, wise in mind, strong in body and character, noble in soul.

Our college grows larger each year, until we are fairly crowded out of our beautiful big building. This year we have eighty-four students. Twenty-four are boarding in the house; the others are day scholars.

Our graduates and the graduates of the men's college in Aintab are the best-trained teachers, and they must supply such an extensive demand in Central Turkey. We must always have four native girls as teachers. Then come Hadjin and Adana, who also want graduates. After them come the common schools and the scores of villages where we long to open work. The harvest truly is great and the laborers still too few. When you are praying, dear friends, that the Lord of the harvest will send forth laborers into his harvest, do pray that he will open long-closed purses to supply the means to prepare these native teachers, Bible women and pastors who are so greatly needed to carry on the work and gather in the harvest that is whitening.

IN THE SMYRNA GIRLS' SCHOOL.

BY MISS MINNIE B. MILLS.

THE school filled up nicely in the fall. Altogether it was a very happy and prosperous year. God was very good, and teachers and pupils enjoyed good health throughout the year. In June we graduated a class of seven fine girls, two of whom were Greeks and five Armenians. All are, I trust, true Christians, and all but one Protestants and earnest workers, who have now positions as teachers,—one in the Gedik Pasha school, Constantinople, one in Marsovan, one in Adana, one in Miss Bartlett's kindergarten, one in our own school, and the sixth will take the place of one of our teachers, who is leaving us in February to be married. It is a great joy to us to have our girls thus engaged in active work, and especially to

have them willing to go to the interior to work. They are usually willing to teach in our own school here, but to get them to leave home or go into the interior has been very difficult; or if the girls are willing, often the parents are not. I trust our girls may more and more be so consecrated to the Lord's work that they shall be eager to work wherever he opens the way.

We have inserted a year's work in methods of teaching, giving each senior teaching to do under supervision; and we hope the time may come when we can add to our course of study a year of normal training, that our girls may be better fitted as teachers.

Miss McCallum joined us the middle of September, and very glad we are to have her back. We reopened school the first of October. We have over one hundred and sixty-five pupils, twenty-six of whom are full boarders, and a number of others day boarders. The boarding department is filled to its utmost capacity. There has been more growth in our school the last two years than the numbers show. A year ago we gave up the Greek kindergarten in connection with our school, and this fall we sent all the little boys, whom we admitted to our first two primary grades, to the Boys' School, yet the total attendance is equal or greater than that of preceding years. We could accommodate few more than our present numbers, as every nook and corner of the place is now used for recitation rooms.

It is very gratifying to notice that in the old churches the leaders in all philanthropic and educational work are our own graduates, and that their influence is almost without exception on the right side. There is no doubt that a reviving of the life of these old churches has begun, and this is a critical time, when they need educated, devoted men and women.

The church work is encouraging. Our King's Daughters Society is still carrying on its work among the poor. At the beginning of the year our funds were very low, and we felt some effort must be made at once to raise money or the cold would come on and find us unable to relieve any of the suffering among the poor. So it was decided we should all go to work for a sale to be held the second week in December. We divided the society up in different committees. One committee was to make aprons and handkerchiefs, another children's things, another lace, another was to dress dolls, another to make fancy articles. Everyone went to work with a will, so that when we brought the things together we were all surprised at the number and variety of pretty things we had for sale. It being just before Christmas, people bought generously, so that we cleared \$136. Was that not good? We felt repaid for the two months of hard work.

GLIMPSES AND GLEANINGS FROM OVER THE WIDE FIELD.

CHINA.

ONE farmer sent seventeen heads of cabbage as his share toward the Woman's Station class, and one old woman, of seventy-five years, gave out of her spinning money one thousand large cash (over fifty cents). It is reported that one of the women, who owns about twenty-five acres of land, when she went home declared she could not live any longer with the false gods in her house, and at once destroyed them all.

The rest of the family went out on the street reviling her, the "foreign doctrine and the foreign devils," but she remained quietly in the house singing hymns.

Can any one say that these people are not in earnest, or that they are "rice Christians"?—*The Exchange.*

A CONVERT who was going to be confirmed was heard to pray, "O Lord, the bishop is going to put his hands on my head; put thou thine upon my heart."

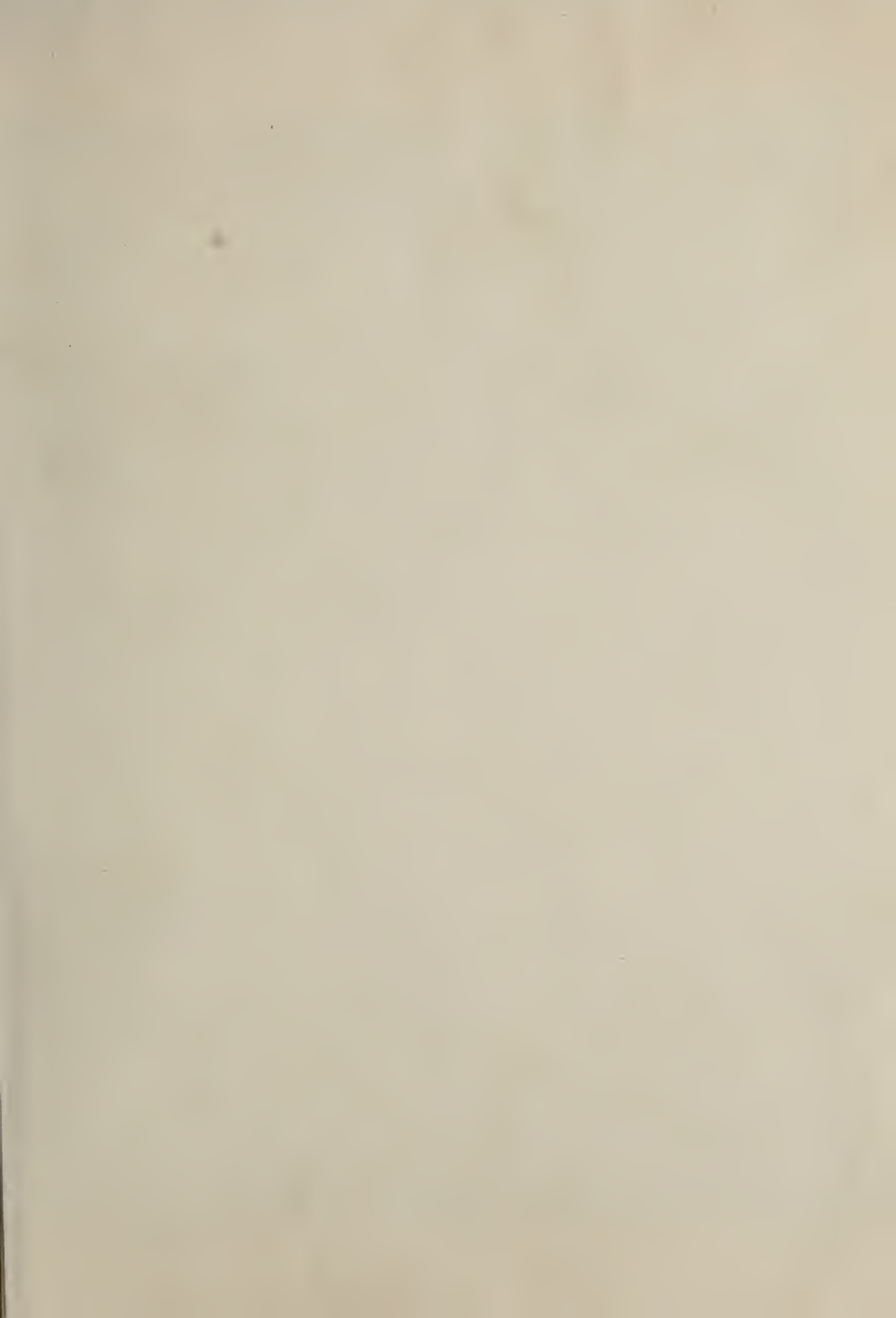
WOMAN'S BOARD OF THE INTERIOR.

Mrs. S. E. HURLBUT, TREASURER.

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1902.

COLORADO	124 51	Previously acknowledged, less correction, 4	11,751 07
ILLINOIS	1,168 89	Total since October, 1901	\$16,320 79
INDIANA	11 00	CENTURY FUND.	
IOWA	157 26	Received this month	45 00
KANSAS	62 81	Already reported	710 03
MICHIGAN	504 31	Total since October, 1901	\$755 03
MINNESOTA	553 39	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI	761 33	Received this month	11 00
NEBRASKA	57 20	Already forwarded, plus correction, 4	291 40
NORTH DAKOTA	43 60	Total since October, 1901	\$302 40
OHIO	212 76		
SOUTH DAKOTA	17 00		
WISCONSIN	382 87		
TENNESSEE	1 75		
TURKEY	29 58		
CHINA	2 28		
MISCELLANEOUS	479 18		
Receipts for the month	4,569 72		

Mrs. E. M. WILLIAMS, Ass't Treas.

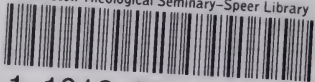


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Life and Light for Woman

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